The Anti-Slavery Bugle.

BENJAMIN S. JONES, EDITOR. "NO UNION WITH SLAVEHOLDERS." ANN PEARSON, PUBLISHING AGENT.

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The Anti-Slavery Bugle.

SPEECH OF REV. A. M. MILLIGAN.

[Mr Milligan is a member of the Covenanter Church, and addressed the Am. Society on the last day of its annual meeting.]

MR. PRESIDENT AND FRIENDS OF THE SLAVE: I rise before you this evening, to cast my mite in aid of the cause of Liberty and Humanity. This is not a mere political gathering, not a mere meeting for the emoluments of office; if it were, I had not been on this platform to-night. The cause for which we have come together is not merely a cause affecting the rights and liberties of four millions of colored people, but affecting the rights of liberties of twenty millions of white men, exposing this great nation, and affecting the destinies of the untold millions who are hereafter to people this great, new country. While one man wears a chain, no man can be entirely free. This fact of the enslavement of a portion of our citizens is already making its mark very sensibly upon the manners of the inhabitants of this country, as a manifest is the imprisonment, in the 'City of Brotherly Love,' in the dungeons of Moyamensing, of an individual of pure white extraction, for having declared, to one of those who had none to plead her rights, that by the laws of Pennsylvania she was free; in the fact that around the Courthouse in the city of Boston chains are drawn of ruthless hands drag back to bondage, from a peaceful people a man who had cast off his fetters, and sought refuge and protection beneath the shade of Bunker Hill; in the fact of the trial of many most respectable citizens of Ohio for having snatched from the hands of the kidnapper a man who, by his own noble achievments, had won for himself freedom; in the outrages in Iowa, and in the fact that if an anti-slavery lecturer preaches 'deliverance to the captive, and the opening of the prison doors to them that are bound,' within the southern limits of this professedly free Republic, he must do it at the risk of his life.

The struggle which is now going on, the agitation which exists in our country, is not the work of the political men; it is the outgoing of a great principle; it is the life-struggle of a great truth, whose birth was in eternity, and the womb of whose conception was the bosom of the Eternal. The sound which we hear is the deep rumbling of the volcanic fires enkindled in the great heart of the community. The principles of this great struggle underlie all the relations of man to his fellow man, and the creature to his Creator. It is a fact that he who strikes at the subject, invades the sovereignty of the sovereign; that he who attacks the sovereign assails all his subjects. There is a bond of connection between those in authority and those under authority, that identifies them. So that he who touches one of them touches the apple of the eye of him who rules over them; and hence those who assails the rights of the feeblest must strike at the very foundation of government; and he who touches one of those who are Christ's citizens, touches the apple of His eye; and hence he not only levy war upon humanity, but also upon God, as he is the Sovereign of the universe, and the Creator of man, and it is by Him that man is endowed with those noble and inalienable rights which he is bound to support. This principle is very clearly, and in language almost inspired, presented in the great Declaration of the nation's independence. It is there declared that man is endowed with 'certain inalienable rights, among which are life, liberty, and the pursuit of happiness'; that those rights are not the privileges belonging to man, but that they are the privileges conferred upon him by that Being who created him; that they are birthright privileges, guaranteed to him by his Creator, and that he is to be defended in their enjoyment by Him who has given him those rights. This principle is also very clearly and fully expressed in the Bible Word of God. The first great commandment is, 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind;' and the second is like unto it, namely, this—Thou shalt love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets.' That is the declaration of Him who spoke through those inspired prophets; that is the declaration of Him who gave that law; and we must come to one of the other of two conclusions, either that the Word of God is inconsistent with itself, and a system of fictions, or that the whole Word of God is in consistency with those two commandments which require man to love his neighbor as himself, and to honor and serve his God. Hence the question which is properly before those who are vindicating the right of the slave is two-fold, and yet really but one. It is a question which respects the rights of God in the first place, and the rights of man in the second place. The great moral arch cannot be invaded in one of its parts without marring and destroying the whole.

The early settlers of this country were heirs to the great principles of liberty, civil and religious. In the early history of the colonies, when met together in solemn assembly, they considered the documents prepared by the great Westminster Assembly, and declared that, with very few exceptions, they endorsed and adopted them; and that without any exception, they endorsed and adopted the solemn League and Covenant of England, Scotland and Ireland. Hence we find, in their Declaration of Independence, the great principle stated at the outset, that man derives his rights from God, and we find the colonists, when engaged in their struggle for independence, placing their reliance upon the God of battles in the maintenance of their liberties. The character, however, of this nation very early underwent a change. That people who had hurled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had called upon their colored brethren to aid them in their struggle for liberty, with the promise that they should be sharers in the boon—that people very soon forgot their indebtedness to God, and their indebtedness to those who had shed their blood as freely as they had shed theirs in defence of the liberties of the country; and only twelve years later, they changed very materially their government, which had been established in dependence upon God, and ascribing honor to His name. That was the age when infidelity was prevalent in France, and from France had found its way to this country, which had been aided by France in achieving its liberties. The nation had attained a name and position among the people of the earth; they began to dream of a great and powerful government, that should gather in all the nations of the earth and, in order that they might make a platform on which the Mahommedan, the Pagan, the Jew, the slaveholder, and all, of whatever character, might stand, they entered into a compact, they framed an instrument from which not only is the name of God and the name of the Son of God omitted, but the law of God was dishonored and degraded from its high place as the supreme rule of man's conduct, and another code substituted in its place, which is in direct conflict with that eternal law of the Eternal Lawgiver. The rights of God are respected and the rights of man guaranteed in the Declaration of Independence; the rights of man, and the rights of God, in the Constitution, are equally withheld. And hence, while we are carrying on this battle, while we are waging this war upon the stronghold of the enemy, it becomes us to remember all the points of assault, and, in an especial manner, all the help upon which we may properly expect to lean; and while we are calling upon man to rouse himself, and exert the faculties which God has given him, and to defend the privileges which God has guaranteed to him, for His foes are raging, and come to the rescue of his own prerogatives and the rescue of his own subjects.

The Word of God is a sword. It is a weapon that has been mighty, through God, to the pulling down of the strong holds of sin and Satan, but that weapon, like all the weapons of the Christian's warfare, is mighty peculiarly through God, and, as the apostle directs, should be used with all prayer and supplication. The Word of God is a power, but that power is only felt in all its potency when it is applied by the Spirit which inclited the Scriptures; and hence it becomes us, when engaged in this conflict, to take up our arms in God's name, to fight the battles of the Lord while we are fighting the battles of the people, and depend upon Him who alone can give success and effect to the cause in which we are engaged.

That there was a revolution in the sentiments of this nation, that that revolution was manifested and clearly displayed in that instrument which is the bond of our nation's compact, is evident from the fact that, from the adoption of that instrument the course of the country has been materially changed. Up to that day, slavery in many of the States was dying out; from that day, slavery has increased in strength, until it has become a power in the government, and by that power it has gone forward with giant strides, aiming at and vigorously aspiring to a universal supremacy in the land. In that Constitution, there is a compact between the several States, by which they are not only bound together in general terms mutually to aid and sustain each other, in which they not only guarantee to each other certain rights and privileges, but a compact in which there is a distinct stipulation giving to the slaveholder political power in proportion to the number of human beings which he holds in bondage. In it there is a guarantee given by every State of the Union that they will return to his servitude the flying fugitive from bondage; that they will suppress domestic insurrections; that they will resist foreign invasions; and that they will protect from domestic violence those who stand with their feet upon the necks of their bondmen. In this compact, then, there is, distinctly and manifestly, a pledge of all the States in this great Union to hold the slave in bondage, so long as his master chooses to claim the guarantee given to him by that compact. To this compact, every officer of the government must bind his soul in a solemn vow ere he can enter upon his office; to this compact, every foreigner must declare his allegiance before he can be admitted to citizenship; and to this compact, every native born citizen must lend his influence, and, through his representative, gives his oath-bound pledge, ere he can enjoy the God-given right of the elective franchise; thus securing to the slaveholders not only the pledge of the States, not only the pledge of the officers of government, Federal and State, but the pledge of every citizen who chooses to avail himself of the rights of citizenship, and take part in the formation of the laws under which he is to live, and so every citizen is, by this iniquitous scheme, bound to the support of the atrocious system of slavery, and is himself a slave.

Mr. Milligan then reviewed the progress of the Anti-Slavery movement from its inception up to the present hour, and said that in view of the wonderful change in public sentiment upon this question, the friends of the slave had cause to thank God and take courage. He had so large a charity upon this subject, or perhaps was so anxious to count friends to this cause, that he was willing to extend a welcome and a word of cheer to all who had undertaken, in whatever form, the advocacy of this great principle, and who were found, at whatever stage of progress, laboring for this great truth. An army did not consist all of generals, or of riflemen, or of cavalry, but each, in its place, under proper leaders, was capable of doing good execution; so, in this great warfare, they had need of all kinds of soldiers. He had no doubt that the platform on which he stood was the honored platform of this great principle, that it was, at least, one of the witnesses in this great cause, one of the standard bearers in this great army, and he believed that, from the testimony, offered here, the other advocates of the rights of the slave and the cause of humanity had borrowed their thunder, and learned their alphabet. (Applause.) But he desired to enumerate among the friends of the cause not only the great American Anti-Slavery Society—great, not so much, perhaps, in its numbers, as great in its principles, and great in its integrity and unflinching zeal in the cause—but to place side by side with that Society another body, perhaps more obscure, but not less serious, in some respects, in this great cause, with which he had the honor to be identified, and also that great party, which, although it had forgotten to a great extent, the object for which it was started, had yet done much to enlighten the community on this subject, and reached a class of minds that could not be reached from that platform. While he charged every individual who swore to support the iniquitous Constitution of the United States with being *particeps criminis* in the crime of slavery, there was, nevertheless, in their action, a gain to the great cause. So also of the churches. Some churches had taken steps in the right direction, feeble though they might be, and he was willing to give them credit for it, although they were not willing to cut loose from the ecclesiastical organization and from the Constitution.

The Abolitionists had to thank the slave-owners for doing the greater part of the work that had been accomplished; for he saw, in the repeated acts of aggression of the Slave Power, the hand of God, causing the slaveholder himself to break the chain and unbind the yoke with which he had been oppressing his victim. When he looked back, and saw the progress that had been made, and saw, on every hand, new friends of the cause springing up, he felt that they had reason to thank God and take courage—to 'set up an Ebenezer, and say, Hitherto the Lord hath helped us.'

In looking forward to the future of this struggle, said Mr. M., there can be, in the mind of every thinking man, no hesitation or doubt as to the actual result. If a cause be of God, you cannot overturn it; and if any cause ever demonstrated itself to be the cause of God, this cause has so demonstrated itself. In looking at the struggle in which we are engaged, I admit that only one feature has been prominently brought forward. I admit that our attention has been directed mainly if not entirely, to the influence of this institution, and to the influence of this government, upon the rights of man; but, at the same time, when its end shall have been accomplished, when the 'good time coming,' which we have been expecting, shall have fully come, there will be as plain and potent a manifestation of the operation of God in the work, that men will see and acknowledge His hand, and say, 'God has done great things for us;' so that that feature, which has not been prominently brought forward in the beginning, will be the great and crowning triumph in the end. (Applause.)

Mr. M. then alluded to the struggle for liberty which seems to be close at hand in the old world, and enquired if the children of revolutionary patriots in this land should allow their liberties to be trampled upon, and allow four millions of the brotherhood of man to be crushed beneath the weight of a most unrelenting and accursed bondage, and remain supinely on their backs without moving in the great struggle. He would ask if the aggressions of the Slave Power had not been sufficiently grievous and oppressive? Did it need that any more of their citizens should be imprisoned?—should they wait until any more blood be spilt?—or should they imitate the example of their noble forefathers, and enter into the struggle? It was not necessary that they should take up the sword, for the North had only to speak out, and give expression to her moral sentiment, and the destruction of slavery was accomplished. He called upon every true hearted American to rise for his country. He called upon every Christian, every lover of his God, to strike for His altar. He called upon every friend of free speech, a free press, and a free pulpit, and a free religion, to give utterance to a voice of protest that shall make the tyrant tremble in his seat, and make the chains to fall from the shackled and oppressed. (Loud applause.)

In conclusion, Mr. Milligan said—My last word is, I thank the Executive Committee of the Anti-Slavery Society for giving me the opportunity of uttering my thought upon this free platform. I feel that they have conferred upon me a very high honor. I feel that this platform is an historical one. I feel that the men who are acting here today are enacting history, and I leave it to posterity to write that history and seal the record. And while Doctors of Divinity are shaking their heads, while faint-hearted friends are expressing their fears, I call upon community to give it to the winds, to photograph it upon the canopy of heaven, to take a pen of iron, with the point of a diamond, and write it upon the rocks forever, that a member of the Old School Covenanter Church—a member of people who are known to have a spinal column, a back-bone, that will not bend to flattery nor bow to power—has stood upon their platform, has given his assent to their testimony against the black institution of this land, against the Constitution, which has given it strength and vitality, against the administration of the government that has gone beyond the Constitution to impose this sin upon the Territories, against the Churches which have given it their sanction and their plaudits, and against all those who are in any way concerned in holding millions of their fellow men in bondage. (Applause.)

RESULTS OF EMANCIPATION IN SANTA CRUZ.

LETTER FROM MRS. FRANCES D. GAGE.

SANTA CRUZ, W. I., March 20, 1859.

EDITOR OF THE NATIONAL A. S. STANDARD:—I have been spending nearly two weeks upon this pleasant island, among its village people, and have made several sallies out among its sugar estates, finding much in my wandering that I think would interest the readers of the Standard. I need not tell them of the waving palm, of luxuriant bottoms of orange groves, or magnificent cane fields, nor of the prospect of the sugar and rum crop. To them there is a higher point of interest than the agricultural productions of the island, or the beauties which nature has spread over its picturesque mountains and vallies; the great problem of human freedom that is being worked out here by the twenty thousand of those unfortunate children of oppression, who, twelve years ago, wore the chains of a master!

It is asserted boldly in the United States, and especially in the West and South, that the emancipated slaves of the West Indies are in a far worse condition than they were before their release from bondage. Even here this charge is made by nearly every American or Dane that you meet at the hotels or boarding houses, or on the estates. So constantly did I hear it that I became all the more anxious to see and hear and know for myself the facts.

I had just come from the slave region of the South and from Cuba. I had been on estates in Missouri where "slavery exists in its mildest form" (a favorite expression of our people,) and of course began to compare notes.

On the sugar plantations bordering on the Mississippi, I saw hordes of slaves in the fields at work always with an overseer behind them; whip in hand. Their clothing was scant—usually but one garment—a kind of chemise or frock for the women, reaching a little below their knees, no covering on their head; the men with pants and shirt (often without a shirt,) and these of the coarsest material. We saw them working thus at sunrise, at noon and at evening, and always working vigorously, and as if afraid to pause, though their motions were not so quick as the Yankee's, who has his eye ever fixed "on the main chance".

Their cabin homes on the banks of the great river look comfortable to the passer-by, and each family, it is said, is allowed a house, and each house is surrounded by a little land. They do not huddle together so as to exclude the air. Often these houses front a green lawn or lane, and look pleasant and quiet. What the inside may be we only know by hearsay, but have been told of dirt floors, a blanket, a kettle for boiling mush—little else.

We crossed the Gulf to Havana, went into the country, visited a coffee plantation, and saw the slaves at work by the wayside as we passed along. Everything we saw seemed to tell us of slaves in a worse condition than in the States. They seemed driven to their toil like so many broken down cattle, limping and hobbling along with listless, slow, uneasy motions, half clothed, dirty and toil-worn and with no expression of countenance that told of hope. Gangs of men and women—the women with something to cover nakedness—the men, most of them, with only a strip of coarse cloth around the waist. At night they have not even the cabin home to go to, in which to be locked, with light and air excluded by bolts and bars, save that which steals humanely in through the cracks and crevices; but are huddled together into long dark pens thatched over-head heatily with palm leaves, mouldering and decaying, full of damps and vermin. Here they are locked up like sheep or cattle, to swelter out the few short hours of the night allotted to sleep.

Such is the outward view of the condition of the field bands in Cuba. House servants, of course fare better. Now let us look at the emancipated field bands of Santa Cruz, 'those poor, lazy, half-starved, half-naked, degraded creatures, that are far worse off than the slaves of Cuba or South Carolina, of whom we have so often heard. The first object of interest as I rode out one morning was the children going to school. We were going from Christiansted, on the east end of the Island, to Frederickstead, on the west, fifteen miles (the whole length of the Island is twenty-two miles), through the most prosperous and rich portion of the Island. It was near eight in the morning. We passed group after group of colored children, with their little baskets or pails of dinner, going to school. Each group had a colored woman with them whose duty it was to see them to the school-house in good season and in good order, to take care of their dinners, and to bring them safely home again when school was closed at night. These children were as well-dressed, as neat and clean as the same number of country children in our Western States; many of them too much dressed for a school. As we passed them, not one failed to lift the hand, and with as a good morning, and with a bright, pleasant smile, as if in their hearts they were happy.

The school-house was a large, airy building, set upon high ground, well ventilated, with the usual lattice work to let in the air and shut out the sun—capable, I should think, of accommodating two hundred children. Such a school-house would be an honor to many a country place, even in New England. The yards were very clean and neat, and the out-buildings comfortable. Shade trees were near.

The children poured to come from two or three miles on each side. As fast as we passed to meet or pass these groups of children. We passed three of these school-houses—saw them well filled and the children quietly studying their books or standing in rows reciting their lessons, while their mothers sat under the shades watching their cloaks, sewing or chatting, with evident enjoyment.

These schools are established by the Danish government, and all under the charge of the Moravians. *There are nine of them on the Island.*—Those were childish of the field hands. Mark that as one evidence of degradation!

Then we turned to the field laborers. We saw them ploughing, hoeing, planting, weeding and gathering. We saw no whips, no driving, no naked flesh, no gloom. The women were colored dresses of calico or cotton goods, striped, blue and white. Every one had her head protected either by a fancy colored handkerchief, in the shape of a turban, or a hat of straw or palm leaf. The dresses were long, reaching, when unconfined, to the feet; but in the fields they all wore them cunningly looped up about the hips with a cord, making at once a puff, a flounce and a Bloomer. Many wore leggings, fastened below the knee, earrings, necklaces and finger rings were very common, indeed universal. One girl wore three white skirts; looped up so as to show the three embroidered edges, making a full display about her knees, as do our public dancers. These embroidered skirts were clean and white, and her plaid gingham above them sat neatly to her form and was well made.—Her turban was put on with care, and her gold earrings, with their long coral pendants, danced merrily as she flourished her hoe among the cane hills with the air of a princess. I saw in all this not a false pride, but a sublime self respect—a desire to do as the white people do, to whom all people bow, and *who will not wear the chains of slaves.*

Their houses on the estates looked comfortable, and through the open doors we saw tables, chairs, beds, pictures on the walls (not from Raphael's hand, to be sure); around their doors chickens, ducks, turkeys and young goats, which they have the privilege of raising and selling.

We know that the law will not allow an overseer or manager to strike them; we know that they work only ten hours per day, unless they choose; we know that Saturdays and Sundays are their own, that each man and woman is entitled to a spot of land, to till for vegetables; that the laborers on an estate own all the fruit that grows upon the estate, and that each laborer is paid by law for all his lawful working hours he chooses to work, and extra for all hours he chooses to work that are not lawful; that men and women receive the *same price* (mark that, too,) for the same labor.

Your readers can draw their own conclusions upon the question whether the state of these people now is worse than at first. I have been in numbers of their houses, and find many of them better kept than those of foreigners who live upon our railroad and canal routes, much better than the negro cabins. Besides the nine government school houses, there are many others—some kept up by private endeavors, some by church influence—so that a great many of the children are being taught to read. I have conversed with some of the teachers, and they tell me that the children learn quite as fast as white children. One gentleman here, who has a human heart, assures me that the children born in freedom are much brighter, smarter and better looking than than those born in slavery, taking them *en masse*; and no one has yet asserted that the emancipated slaves were not as moral as before, while many admit that they are more so, and improving.

But my letter grows too long. I will treasure up thoughts as I go and preserve them till I get home, as I shall the beautiful shells and seeds of the Island for future use. Yours,

FRANCIS D. GAGE.

The following embodies the sentiments of the Cleveland Mass Meeting, as set forth in the following

DECLARATION.

This Assembly of the People of the State of Ohio, holding

That, next to our duty to the Supreme Being, is our obligation to preserve our free institutions and our civil liberties;

That the greatest tyrants have been those whose titles have been least questioned;

That every violation of the constitution should be watched with jealousy and resented with spirit;

That the history of every free people has shown the impossibility of a cordial compliance with laws which neither embody nor execute the public will;

That the enforcement of such laws against an unwilling people, is productive only of evils threatening public order and the stability of governmental institutions. And holding furthermore,

That the history of the government of the United States, as recently administered, is a history of repeated injuries and usurpations, all having, in direct object, the Africanization of this continent by the diffusion and establishment of slavery and the restriction and limitation of freedom, thus reversing the ancient policy of the founders of the Republic, which looked to the extinction of slavery and the extension of liberty; and

That the Dred Scott decision, reversing all the well established rules which for ages have been the bulwark of personal liberty, yields in legitimate fruits in the recent atrocities committed in the heart of the Western Reserve, and calls upon us for new efforts and new sacrifices for constitutional liberty, do, therefore, publish and DECLARE,

1st, That the several States composing the United States of America, are not united on the principle of unlimited submission to their general government, but that by compact, under the style and title of a constitution for the United States, and of amendments thereto, they constituted a general government for special purposes, and delegated to that government certain definite powers, reserving each State for itself, the residuary mass of right to their own self-government; and that whensoever the general government assumes undelegated powers, its acts are unauthoritative, void, and of no force, and being void, our duty to validity from mere judicial interpretation; that to this compact each State acceded as a State, and is an integral party; that this government, created by this compact, was not made the exclusive or final judge of the extent of the powers delegated to itself, since that would have made its discretion, and not the constitution the measure of it powers; but that, as in all other cases of compact between parties having no common judge, each party has an equal right to judge for itself, as well of infractions, as of the mode and measure of redress.

2d. That the law commonly known as the Fugitive Slave Law of 1850, was, in the opinion of this assembly, passed by Congress in the exercise of powers not properly assumed; and had it been presented as an original question to a wise and impartial court, must have been held in conflict with the constitution, and, therefore, void.

3d. That one of the most alarming symptoms of degeneracy in the general government, is the pliant subserviency of the Supreme Court of the United States to the objects of party politics, thus greatly diminishing that public confidence in the judiciary so essential to good order; that the extent to which the Supreme Court has thus compromised its character, renders it indispensable upon the people to consider what measures are necessary to restore that tribunal to its ancient estate.

4th. That, in the opinion of this assembly, an amendment of the federal judiciary system is indispensibly necessary, so that the sovereignty of the States may be respected, and individuals guarded from oppression. As a means to this end it is strongly recommended that the life tenure of judges be abolished, and that the judicial office be limited to a term of years; that Congress so remodel the judicial circuits that a majority of citizens of the United States shall have a majority of the justices of the Supreme Court.

5th. That the recent proceedings of the Federal Court for this District, in producing the conviction of persons indicted under the provisions of the Fugitive Slave Law, by the employment of the most disgraceful partisan means, is without a parallel even in the modern history of despotism; that the victims of that Court, now incarcerated in yonder prison, convicted or accused of "humanity to man", are entitled to, and we hereby tender to them, our cordial sympathy; and to make that sympathy effectual, we hereby recommend:

That a fund be raised to be called *The Fund of Liberty*; and to the end that every Republican of the Reserve may share in accumulating that fund, that the contributions be limited to *one dollar* each, the same to be collected under the direction of the several Republican County Central Committees of the Reserve; that three commissioners be appointed by this assembly, to be called *Commissioners of the Liberty Fund*, who shall receive said fund, disburse it for the objects named, and account therefor by periodical publications until their duties are performed;—applying any surplus to the advancement of *Republicanism and Liberty*.

6th. That our fellow citizens of Lorain County, who are now in jail *awaiting the pleasure of the U. S. District Judge, for their trial*, are entitled to their liberty, and must have it peaceably and in conformity with the rules of law;

In pursuit of this end it is

Resolved, That Joshua R. Giddings, of Ashtabula County, Herman Canfield, of Medina Co., and Robert F. Paine of Cuyahoga Co., be constituted a Committee to sue out the writ of Habeas Corpus in behalf of said prisoners without unnecessary delay, and that they address the application at their discretion, to any judicial officer of the State of Ohio, having power to grant the writ.

7th. That the chief reliance of freedom in the American Republic rests in the great Republican party, to which the people and the age look for a restoration of every branch of the federal government to the pristine purity of *Jeffersonian Republicanism*; that, stimulated as well by the wrongs and outrages which were the immediate occasion of this vast assemblage, as by the late triumphs of the people over federal power and corruption, it is the manifest duty of Republicans everywhere to renew their united efforts with an energy not to be remitted until the great result be accomplished.

From the St. Louis Democrat.

A REMARKABLE CASE OF ALLEGED FUGITIVES FROM SLAVERY—READ IT.

Years ago a woman held as property by A. H. Evans, of this county, came with his consent to St. Louis and worked here for wages, a stipulated part of which was paid to him. She here formed a marriage connection with a free negro, and had successively two children, whom she reported to her "master" as having died. She had then another child, whose freedom she subsequently purchased, together with her own. Her present husband is John Jackson, at Fourteenth and Gratiot streets, and does chores at the Recorder's Court Room and Calaboose. That the mother by lying succeeded in averting the suspicion of their existence, from her two children, is most remarkable. The revelation that she deceived him seems not to have been made to Evans until after a few days. Another negro having knowledge of the facts in the case, and becoming involved in a quarrel with Jackson, communicated his information to Evans on the payment, it is here, of $100 therefor. The lad Isam, aged about seventeen years—the girl Anna, aged about seventeen months, that all their lives had been taught to feel themselves free—were accordingly consigned to the felon's cell.

Yesterday the mother procured an application for habeas corpus writ in their behalf, which was granted, and on which investigation will probably be had before Judge Lackland, of the Circuit Court, this forenoon. Then the honest and upright Judge, we know none to whom this delicate case could better be committed. He must, however, administer "the law"—whatever that may be.

The child which Mrs. Jackson bought of Mrs. Evans, is called "Dilly," and is fifteen or sixteen years old. A day or two since, to meet the fate informer, whose revenge had thrown Isam and Anna in jail, and very unceremoniously and ruthlessly consulted him with roobs. "Dilly" was therefore arrested, and was yesterday fined by the Court of Justice Hequembourg, $9.50 for the luxuriously.

Perhaps the instance thus related, is to be looked on as an illustration of the humanity and justice of the "peculiar institution".

LETTER FROM CASSIUS M. CLAY TO THE CLEVELAND MASS MEETING.

GENTLEMEN: Your favor of the 16th is received too late to accept it on my part. I deeply sympathise with you in your movement against the advances of "slavery and despotism." The scenes which are now being enacted in Cleveland, where men are fined and imprisoned for the exercise of the highest instincts of Heathen Philanthropy and Christian Morality in violation of the sacred principles of our government and the utter overthrow of our much vaunted *Constitution*, are well calculated to arouse a sluggish people to action, and awake the sleepiest from their fatal slumbers! I always hated and denounced the Fugitive Slave Law—not only because it violated the U. S. Constitution—the return of fugitives from labor being a *duty* imposed upon the States only, according to the unbought dicta of the "Expounder of the Constitution," Daniel Webster, and denied to Congress—but because it violated all the safeguards of freedom—jeoparded the life, liberty, and happiness, not only of the humble and hated African, but of every proud SAXON in the land, and made justice a mockery in all its forms, but because it *humiliated and degraded our manhood*; and fitted us to be ourselves slaves, which our masters long since designed.

Gentlemen, allow me to be a little egotistical. In a letter to the members of the New York Legislature dated *Jan. 9, 1846*, more than thirteen years ago I used these words: "This is no longer a question about Africans—whether they be beasts or men—a debate about maudlin philanthropy!—*but whether* we, the eighteen millions of white men of these States, shall be free men or slaves!"

These sentiments and utterances were denounced as the most atrocious and fanatical all over the North; and what little reputation I had for common sense was for long years lost! What say you now, men of Ohio? What think you of the expulsion of the Representatives of Massachusetts seeking legal redress of wrongs in the courts of the United States from Charleston and New Orleans? What think you of the army and navy present in Boston to enforce an unconstitutional law? What think you of the trials of American citizens for their lives for "*constructive treason*?" What think you of the selling Northern citizens into Southern slavery? What think you of the Governmental murders in Kansas? What think you of the military dictatorship there? What think you of the armed overthrow of the ballot by the national bayonets? What think you of the political attempts to vote a minority constitution over the heads of the freemen of Kansas, and to drive it down their throats with sword and ball? What think you of the decision of the Supreme Court that the black man has no rights which the white man is bound to respect? What think you of their dicta that citizens of the free States are not citizens of the *United States*? What think you of the Dred Scott decision in its *real purpose* —that slavery is the only sovereignty in these States—in the language of the Kentucky and Kansas laws—a man's right to his slave, "is higher than all laws and constitutions?" What think you of that sacr of a "Higher Law!" What think you of the embryo political movement under "Democratic!" auspices which will in 1860 call upon you to invest Congress with the power to put it into practice in all the Territories, and then in all the States? You can't see speculative opinions—you know nothing of the logic of principles—you ignore cause and effect by induction, making the past, future history! But you see your good and true men now lying in prison! You begin to understand that thing! You call a convention on the 24th inst. You invoke the countenance and aid of "every true patriot and friend of freedom!" Very good! You intend to "resolve," to "protest," to "denounce." Is that all? Then go home and wear your chains! I say, *are you ready to fight?* Not to fight the poor Judge at Cleveland—not to fight the Marshal—not to fight the miserable packed Jury—not to fight the tools of the Despots—but the despots themselves! not to make emeutes—not to produce anarchy—but to maintain constitutional liberty—peaceably *if we can—forcibly if we must!*—Are you ready for that? If not give it up now! Don't go into a National Convention to select a standard bearer who is a "submissionist!"—Don't put up a "compromiser!" Don't look out for a "conservative!" They'll all betray you, as they have done! They all do that which you expected and desired them to do! They'll all sell us out as we have been willing to be sold! "The Union will be again in danger!" I played prophet thirteen years ago—I'll play the same part again.

Men do not lay down power voluntarily; our masters, the slaveocracy are not going "to go out like a snuff." The "democracy" intend to *rule the Union, or ruin the Union!* I don't intend, so far as I can prevent—so far as I can control or influence the Republican party, that they shall be allowed to do either. I want a man at the head of the party, who will be the *platform* of the party. I want now no corn-stalk general, but a real general. I want a man whose banners bear no uncertain sign. When I see *slave propagandism* on the banners of the Democracy, I want to see, in legible colors, *liberty-propagandism* on the flag of the Republicans. When I read "Slavery is higher than all laws and all constitutions," I want a scribe who will write under it, and on it, in letters like those of John Hancock, *that is a lie!* When the slaveholders say if you elect a Republican President, we will dissolve the Union. I don't want any one to put off the evil day which would follow such event by saying "let it slide!" but some one who would stand by the tomb of Andrew Jackson, and become infused to such extent with the spirit of that old patriot and Hero—that he would be ready to cry out in the fulness of inspiration: "By the Eternal—the Union shall be preserved!" I would have no man to be precipitate—handy no hard words—be by no means "fussy"—but standing upon the great rocks of *State Sovereignty* and *National Supremacy*, I would *defy* the canting traitors of Liberty, Law, Civilization, and Humanity! That's what I mean by asking you are you *ready to fight!* If you have got your sentiments up to that manly pitch, I am with you all through to the end! But if not, I'll have none of your conventions—no more farcical campaigns; no more humbugs; no more 4th of July orations—no more Declarations of Independence—no more platitudes—no more glittering generalities—no more rights of man—no more liberty, equality, and fraternity! In obscure places—in silence, and humility, I will crush out the aspirations of better and better days—and attempt the dutiful yet hard task of forgetting that I was born *free!*

Your Obedient Servant,

C. M. CLAY.

HON. S. O. GRISWOLD, etc., Com., &c., Cleveland, Ohio.

At the time of the Mass Meeting in Cleveland, the delegation from Lorain visited the prisoners at the jail yard, and were addressed by several of them as follows:

C. H. LANGSTON'S REMARKS.

GENTLEMEN:—I will not insult you. I will not come from the dungeon of the Jail of Cuyahoga County to address free and honest citizens of Ohio. Imagine a thief, a counterfeiter or a murderer coming forth from yonder grated cells to address honorable citizens—men guilty of no crime. How absurd. How ridiculous. I am a felon, tried, convicted and sentenced for wilful and malicious violation of the laws of this country. We live in a peculiar country, in a peculiar age, and now we exist under very *peculiar* circumstances. We are taught that this is the land of the free, yet we are imprisoned for breaking the bonds of the oppressor, giving liberty to the captive, and letting the down trodden and the oppressed go free.

Shall we submit to this outrage on our rights?—[Crowd shouted no!] Are you here to-day to obey the Fugitive Slave Law? [No!] Are you here to sustain the dicta of the Dred Soutt decision? [No!] Are you here to support the decision of the U. S. Court of the Northern District of Ohio? [No! in thunder tone.]

The foul spirit of slavery has crushed the Rights of the STATES beneath its iron heels, and led the Federal *Judiciary* captive at its despotic will. Shall it too crush out the spirit of the free citizens of Ohio? Will you tamely submit to this tyranny and despotism? Will you not defend your own rights, sustain your own liberty and roll back this tide of judicial usurpation which is sapping the very foundation of your country's liberty, so that being free and untrammeled yourselves, you may assist us who are groaning beneath the cruel weight of gigantic wrongs and brutal oppression? [Three cheers were given for Langston.]

H. E. PECK'S REMARKS.

FELLOW CITIZENS:—It does us good to look upon your honest faces. We see in them signs at once of determination and sympathy. We learn from them that you are resolutely on the side of right, and that you are disposed to feel for those who suffer for the right.

The sympathy you express indicates an appreciation on your part of the trials to which we have been subjected. It will not be improper therefore for me to say in your presence, that much as our inconveniences are lightened by the generous kindness of the officers who have charge of us, and by the commiserating care of friends, our confinement is irksome and painful to us. To men of active habits like ourselves, life in a jail cannot but be oppressive. We miss exceedingly our usual duties, pursuits and pleasures, and it is, as you will readily believe, a pressing grief to be separated from our homes and families.

But gentlemen, irksome and painful as our present life is, it is not so trying as was the life we led when we were anticipating the assault which terminated in the arrest and rescue of John Price. To know that armed villians were skulking about our village, to be at every step importuned for counsel by poor wretches who lived in terror of arrest; to have our premises swarmed at night with those who clung to their neighbors for the protection with which they could not provide themselves, to be conscious that a storm of marauding violence was soon to burst upon us and to be in suspense as to where or when it was to fall and whether its issue might not be one of blood, this was *distress*, this was discomfort to which even that of life in a jail makes but poor comparison.

And, gentlemen, it cheers us to be able to know that what we now suffer is doing something towards preventing a recurrence of those disgraceful scenes which occurred before and at the arrest of John Price. We believe, and your presence here to-day testifies to us, that the issue of our present griefs, will be the making of man hunting upon the Reserve a difficult and dangerous pursuit.

Let us in acknowledging your sympathy, urge you to bear your part towards ending the business of man-enslaving hereabouts. Let us charge you to fear no bounds, and to be terrified by no penalties when the law forbids you to give succor to the fugitive. Help him as he has need, and if you be imprisoned for the act, the consciousness of well doing and the earnest sympathy of loving hearts will both cheer and reward you. So have we been abundantly cheered and rewarded, and never more than in meeting you to-day.

MR. PLUMB'S REMARKS.

Mr. Plumb, after being repeatedly called for, mounted the post of the jail yard fence and said:

GENTLEMEN—I object to undertaking to make a speech from my present position, less by some mishap I find myself, 'astride the fence," a calamity which hitherto has never befallen me. But I cannot forbear to say a word to this vast multitude of good men and true, gathered from every part of Northern Ohio, whose presence here to-day gives assurance that the great heart of the people is stirred as it never has been before. Gentlemen, you are here to-day because you have an intelligent appreciation of the important truth that the rights of the meanest inhabitant of our great State cannot be ruthlessly trampled under foot, without endangering your own.

You are here because you clearly apprehend the fact that a great political revolution is going forward, a revolution not second in importance to that of 1776, that being a conflict which resulted in deciding the question of National Independence of a tyranical power, while this "impassable" conflict is to go on until the still greater question of personal freedom is settled, a question in which your children and your children's children have an untold interest.

It is enough for me to know that you apprehend these points, that you know your rights and knowing dare maintain them. Your visit to this jail, gentlemen, is doubtless to extend to us the assurance of your approbation, for which you have our thanks, but you will soon repair elsewhere to hear from those who are prepared properly to address you, and I will not detain you longer.

For one I feel grateful that I have enjoyed the privilege of representing somewhat your opposition to unrighteous laws, and their attempted enforcement by the Federal court. The walls of a prison, though not to be coveted by any manner of means, as an abiding place, have furnished me with suitable surroundings wherewith to study over again the great principle of human rights and their practical application to the wants of man, so that I feel to-day strengthened by review to go forth better prepared for future conflicts with the giant wrong of our land.

And let me say in conclusion, that should our noble State now utter her sovereign voice through an undivided judiciary in favor of State rights, and the protection of the liberty of the citizen from the persecutions of the slave power, through a federal judiciary, I am content.

J. M. PITCHER'S REMARKS.

GENTLEMEN:—I cannot think the multitudes who compose this assemblage, are prompted by that curiosity which they feel when visiting a menagerie, and yet I confess my feelings, while exhibiting myself to you, remind me of those I had as I stood in the Zoological Gardens of London last fall.

But no, you are actuated by nobler motives than the gratification of curiosity. Gentlemen, I cannot make a speech to you on such an occasion. The very presence of these thousands of earnest souls is the grandest speech that can be uttered. You see us the inmates of a jail, *and not ashamed*. Still it is a serious thing to be shut within prison walls, citizens of the free State of Ohio, who are incapable of a crime. It is a serious thing when the little children whom we have taught morals and religion in our Sabbath schools, inquire, with wondering eyes, the meaning, when their teachers, are shut within a Jail. Upon what times are we fallen, when our little children must call after us as they stand weeping upon the threshold of our dwellings, and say as mine did, "Come back Pa, *as soon as you can get out of jail.* I shall want to see you." And are we, then, criminals. Are we justly arraigned for a violation of the laws of the land? Can that be law which contravenes every principle of right, whether natural or revealed? Can a few graceless men who may meet at Washington, and by trickery and management secure the passage of an act like that, which we to-day denounce, bear it upon our conscience by *calling it a law.*

I read the answer in the earnest faces before me. It is a great comfort to us while enduring this slight inconvenience, to know that when we who are now incarcerated, have been sufficiently ground between the upper and nether millstone of Federal power, that there are hundreds of thousands more of just such in our noble State, who are ready to enter the hopper as future grists. No, gentlemen, we have violated no law. Ours is not the status of felons, and till we die, we will not admit it, in any degree, by giving a cent of bail. While there is anything left of us we shall be found resisting. Why, gentlemen, my feelings lead me to remember the farmer's pugnacious animal which was so determined to push for the right that it was thought necessary to furnish him disciplinary exercise for his butting propensities. As the farmer assures us, this animal of his resolutely fought a beech maul suspended from a limb till nothing was left of him but the tip end of his tail; but this tip was so surcharged with the same determined resistance, that at every rebound of the maul, Mr. Tail pitched into it. Even so, if possible, do we feel like resisting the Fugitive Slave Law against all odds, and while a particle of our proper selves remains. We have trampled on this infamous enactment many a time in our day, and never while God shall spare us, will we yield obedience to its wicked demands. Pot-house politicians may utter *the law*, and pro-slavery Courts may try and sentence us if they please, but it shall be enough for us to know that the great Master saith of all those who feed the hungry, clothe the naked, and help the poor:

"Inasmuch as ye did it unto one of the *least of these my brethren* ye did it unto me."

HON. FRANK WADE

Recently addressed a mass meeting at Painesville; in the course of his remarks, he said, in reference to the subserviency of the Democratic party,

"It was not always so in the old Democratic party. Time was when men thought for themselves, but times have changed, and parties have changed. The Democratic party has hoisted into office an old blue Federalist, and now he can hardly keep pace with the infamous requirements of his party.

But in this effort of that party to trample the rights of freemen in the dust, they have done it through the influence of wicked and corrupt Judges just as tyrants have done through all time. Were not the *murders* in Kansas committed under the name of law and order? From the time of Pontius Pilate, when he condemned the Savior of the world, judicial authority has been perverted and subverted to carry out the damning behests of tyrants.

And now we hear of men by platoons and companies brought up before corrupt Judges for no crime save that of exercising a brotherly sympathy. Crim nals and felons have ever had the right of trial by an impartial jury, but is it not a damning fact that these men in Cleveland have been tried and convicted by their political opponents to a man? In this country we have never seen the like. In no country since the days of Jeffrey, has the like been seen. It is the first case in our country of such outrages, and I trust in God it will be the last. Suppose a parallel case had been tried in the Southern Courts and the Court and Jury been packed with Abolitionists, neither the Court or the Editor who would uphold such a course, would be for an hour safe from the fury of the outraged people. [Applause.] They would be drawn and quartered, and I am not prepared to say they would not have done right. [Great applause.] Not that I advocate violence; I am glad they have gone according to law, and I am glad that it has been shown that we can do and suffer until we can remedy our condition by the laws.

Look into the Southern papers and see there how the African slave trade is openly advocated, and yet not a hair of the heads of those who thus advise open violation of law, has been hurt. The Convention at Vicksburg has openly avowed that the slave trade should be opened. And yet they tell us that we Northern men are the only ones who do not obey the law. Note the difference, and the malice that is heaped upon the just men who at Oberlin and Wellington did what I honor them for doing, and what they could not but do if they were men. Can such a Government live long?

It is no longer a question whether the Africans shall be slaves, but shall we Northern Anglo-Saxon men be slaves. These men are put into prison at Cleveland for taking away a slave from a man who was engaged in hunting negroes upon shares. Why! Judas Iscariot was a gentleman compared with this slave-hunter. No doubt there was a *fellow-feeling* in the Court for this man. Many of my old associates—no, not associates, thank God—my acquaintances, have agreed with the President on the slavery question. The only question asked them is—not whether you are a Democrat or a Whig, but will you *steal*—will you *hunt niggers?*—If you will, you are a gentleman—if not, you are a cursed Black Republican. (Laughter.) Is it not a dignified business for such a great party as the Courts of the United States to go forth in crusade to persecute the four millions of slaves? What do you think of their Judges who allow you to trample upon them and hew them down? Sir it is the meanest and most heartless, the most damnable sentiment that was ever uttered, that "black men have no rights which white men are bound to respect".

But sir, these colored men with their abused and despised bodies yet stand erect in God's own image, and one side stands the decree of the Almighty God that they are *men*, and on the other the decree of the poor, miserable, despicable Justice Taney that they are *things*. Will the decision of this imbecile old man prevail against the other? I tell you nay, it shall not be always as it is now. If there is anything I despise on God's earth more than any other, it is he who would take to himself rights and privileges which he denies to the meanest of God's creatures.

Ohio to-day is not a free State. Her sovereignty is hewn down, and she stands to-day under the direction of a corrupt administration. You have been under corrupt rule ever since the days of good old General Taylor, who died before he had entirely conquered the proslavery tyrants.

You have seen what has transpired around you. If have counseled peace and order, for if we can restrain our indignation long enough we shall yet by reason of those things be enabled to take possession of all departments of Government. It but adds to our power as a party. It is known at Washington, as here, that the people of the Western Reserve are in advance of all other parts of our country, in the love of the principles of human liberty, and those devices of low and cunning prosecutions are simply to so aggravate you that you may commit some hasty acts that may militate against you. But bide your time and in due season you shall read your reward.

The administration party have showed their determined purpose to combine all the power of the country in the President, by their bankrupt law, the increase of the standing army, and thirty millions bill. These tend to destroy State rights and establish as complete a despotism as now prevails in Russia. There is now only one release and one barrier to this increasing usurpation. That is the strong and manly arm of the Republican party. You have heard from the Court of this district that when a process has issued from the Federal Court of the State, no person has a right even to ask the simple question "why do you take this citizen of Ohio?" The great writ of Habeas Corpus which from old time has been all-powerful, is now to be played with as a child plays with a toy. Sir, my father went through the Revolution to help secure this guardian, and cursed may I be before I surrender it. [Applause.]

Under the old Sedition law I should be liable, for what I have said, to be plastered all over with indictments from head to foot for speaking disrespectfully of the President and the heads of the departments, for the greater the truth the greater the libel. [Great laughter.]

What is the remedy for these evils? I invoke the sovereign power of the State of Ohio to protect her citizens. I invoke the remedy adopted and advised by good old Thomas Jefferson and other noble Statesmen. Let us bide our time, but let us be sure that we interpose the grand guardian of State rights between us and the aggression of Federal Power.

I honor the State of Wisconsin for her bold stand, and I trust the time has come when the noble State of Ohio will go on in the case now begun, and stand unyielding upon the platform of State rights, until the infamous Fugitive Slave Law shall be blotted out of the statute books. [Applause.] I have no fears of the people of this State. They will not bow tamely to the oppressor.

I hear, and you have heard, that a writ of Habeas Corpus has been granted in the case of Bushnell and Langston. I hope and expect that our Republican Judges will boldly stand up for their rights and boldly place the sovereignty of the State as a protection to those who have been unjustly enslaved.

I have now but to say that I believe—yea, I know, that slavery must ultimately fall, and *Liberty* shall yet be vindicated *though the heavens shall fall!*

From the Saturday Evening Post.

THE CASE OF MANUEL MASON.

CONVICTION OF A MAN FOR HARBORING HIS OWN CHILD.

WASHINGTON, May 24, 1859.

I have alluded once or twice to the hard case of Manuel Mason, a colored man, in Washington. The case has just been opened afresh to me by responsible parties, and I have gathered the following facts, which are so startling that I venture to send them to you at the risk of tiring your readers with the case. Let me premise by saying that the facts *can be proven* in any decent court.

Said Manuel Mason and his wife were the slaves of a white woman, living a few miles out of the city. A few years ago Manuel was taken sick with inflamatory rheumatism, and was given up by the doctors as incurable. Under the circumstances his mistress offered to sell him for $300. Nobody would touch him at the price. Finally she offered to give the cripple his freedom for $300 he to pay her in installments. He accepted the offer, and paid off the entire sum in due course of time. He partially recovered his health, and *hired the time of his wife* for so much a year, that she might keep house for him in Washington. They raised a large number of children *at their own expense*, but invariably as about the age of ten years the mistress took away each child and sold it off or appropriated it to her own use.

At last *only one* child was left—"little Ben." He was, like all youngest children, a favorite—the baby—the comfort of the old man and woman.

In September last one of our new police approached the small dwelling of Manuel Mason in search of "little Ben," for the last child must be taken to minister to the voracious appetite of the monster, Slavery. Benjamin was missing, however. The father never had him in his power or possession for one moment, yet he was suddenly arrested for "harboring a slave!" The law dates 1707, under which he was taken, and the literal penalty is "one hundred pounds of tobacco per hour" for each hour of harboring a slave. You will perceive that the father was simply guilty of not finding his runaway boy. The officer told Mason to hunt up his boy, and upon his neglecting to do this he was thrown into jail. Although no evidence was offered against him, yet the Justice would not let Mason out on any less bail than $1,500, which was furnished by a kind hearted citizen of the district. A jury very quickly brought in a verdict of guilty, though with no more evidence of guilt than is to be found in this letter. Mason was remanded to jail, where for days he lay without a bed, and all the time with scant clothing. He laid in jail forty-nine days before Judge Crawford would deign to sentence him. The sentence was to pay a fine of $166 66; being $1 66 "for every hour the slave was harbored—one half of said amount to go to the owner of the slave, and the other half to the United States." I quote from the Judge's sentence as reported in the National Intelligencer. Mason was also sentenced to pay all costs and to remain in jail till the entire sum was paid! The District Attorney was at last prevailed upon to consent, upon ample security, that if the money will be paid at the end of three months, to let the poor negro go, and he is at liberty once more. In the meantime a petition is circulating asking the President to remit the fine; but without a shadow of hope for success. If any one at the North wishes to help Mason and freedom, the Era office will receive and apply any such moneys.

The Anti-Slavery Bugle.

SALEM, OHIO, JUNE 3, 1859.

THE BUGLE can be obtained, every Friday, of Isaac Trescott, at Steer's Book Store on Main street, Salem, Ohio.

☞ FRANCES ELLEN WATKINS is authorized to obtain subscribers for the Bugle, and to receipt for any monies paid on account of the paper.

THE CLEVELAND RESOLUTIONS.

On our first page will be found the resolutions adopted by the Mass Meeting at Cleveland. While there is much in them to commend, they present some doctrines which appears to us not only erroneous in theory, but utterly incapable of being reduced to practice.

The theory of government set forth in the 1st clause of the declaration is unsound, if we rightly understand it—containing an admixture of truth and error. Although it is true the Federal government possesses only delegated powers, so far as those powers are specified in the Constitution—the Supreme Court of the U. S. being the authorized, final expounder of the intent of that instrument—the several States comprising the Union *are* united on the principle of *unlimited submission* to their General government. A somewhat homely, but nevertheless philosophical saying declares, "You cannot eat your cake, and have it." Admitting that each State, as a disunited, independent, sovereign government had a right to establish a tariff, when in convention assembled they delegated that power to the General government, it will not be pretended they also continued to retain it. The maddest advocate of a Protective Tariff, never imagined that a State could establish one as a State institution; and when South Carolina in her State capacity tried on Free Trade, President Jackson convinced her of her mistake, and made her comprehend that the power she had delegated to Congress she could not reclaim, but was bound to unlimited submission on that point, so long as she remained in the Union.

So in regard to "persons held to service or labor in one State under the laws thereof, escaping into another." The States agreed to resign their individual right to release them from such service, which was not a simple delegation of power, but an abrogation of it; and they then further consented to record in the Constitution, not that the several States shall attend to having them delivered up, but an authoritative declaration "they *shall* be delivered up," and adopted a provision authorising Congress to make all laws which it may judge necessary to enforce compliance with this Constitutional compact. So the power to legislate in regard to the rendition of such persons was delegated to Congress; and on this, as on the Tariff, on Treaties, on making war, on coining money, on granting titles of nobility; and on many other things, every State owes unlimited submission.

The resolution further asserts that this Government was not made the exclusive or final Judge of the extent of the powers delegated to itself, but that, as in all cases of compact between parties having no common judge, each party has an equal right to judge for itself &c. Who were the parties to the Federal compact? Not the General government on the one side, and the State of Ohio on the other, as might be readily inferred from the resolution. The General government was no party to the compact. The Compact was made between the States, each State being as much a party as any other, and the General government is simply the mutually appointed agents to see to the enforcement of the mutually adopted regulations, and in order to avoid the confusion which seems to prevail in the minds of many of our Republican friends, judges were appointed, who were duly authorised to settle all questions in regard to the meaning of the Constitution, and the constitutionality of laws passed by Congress.

The government of Ohio, whose powers are delegated by the people, the same as the States delegated the powers of the General government, not only assumes the right to judge what powers were delegated to it, and which of the laws passed by its legislature are constitutional, and which unconstitutional, but punishes any of the citizens of the State who practically differ from it in opinion. By a parity of reasoning one would conclude that the U. S. government possesses the same right to judge of the nature and extent of *its* delegated powers, and the Constitutionality of *its* laws. If the incarceration of Bushnell and Langston under the Fugitive Slave Law, dis-qualifies the U. S. government for being a judge of its legal rights in the premises, then the decision of the State Supreme Court, endorsing the action of the U. S. District Court and remanding Bushnell and Langston to the prison where the Federal government placed them, equally dis-qualifies the Ohio judiciary from pronouncing judgment in the case.

The resolution as we understand it, leaves the reader to infer that each State is to be its own final judge. Then the Tariff is constitutional in Pennsylvania, and unconstitutional in Carolina; then the Fugitive Slave Law is constitutional in Illinois, and unconstitutional in Vermont; then the African Slave Trade is constitutional in Georgia and unconstitutional in Massachussetts. How utterly does such doctrine "make confusion worse confounded." People may talk as they will about State rights, but unlimited submission to the General government wherein the states have delegated it power to act, is inevitable—it is the price paid for the Federal Union, and if the people are beginning to find they have paid too much for the national whistle, we can only express the wish that they will learn thoroughly the lesson which the school master, Experience, is teaching them.

The 4th clause in the declaration affirms that a reform in the Federal judiciary is necessary to secure freedom for the individual, and sovereignity for the State. To talk about this as a practical thing, is the sheerest folly, and we fear worse than folly. It looks as though it was put forth merely as so much political capital—a party catchword to tickle the people, and cause them to spend their strength in an effort far less reasonable and less hopeful than was Don Quixote's attack upon the windmills. The judiciary has unquestionably been used by the slave oligarchy, not only within the limits of its constitutional power, but probably beyond them, and as one means of reform, it is proposed to abolish the life tenure by which the judges hold their offices. And how is this to be done? Not by any complicated process, but by simple and direct means, which have but one drawback, and that is, the utter impossibility of bringing them to bear. *First*, a *two thirds* majority of Congress must propose the amendment, or else the Legislatures of two thirds of the States. *Second*, the amendment, before it becomes valid, must be ratified by *three fourths* of all the States. Any person of reflection can see how utterly preposterous is the idea of obtaining such an amendment; and while it will admirably answer for political thunder, and tickle the verdant ones as much as do 4th of July speeches the intensely patriotic, or a tin rattle the crying child, its advocacy will involve a waste of time and labor which will measurably absorb the energies of many, and benefit none.

BEWARE OF THE ROCK

A nameless correspondent of the *Portage Democrat*, who is, says the editor, "one of the most devoted and intelligent men in the State, and who has been struggling and sacrificing in the cause of human freedom for the last thirty years," writes in the following despondling style:

May 12, 1859.

The fact is, I have no heart to talk or think about the prominent events of the day. I have ceased to hope anything from human agency, in behalf of the oppressed and wronged of our land; and I generally feel that it is wiser to calmly await events, and the rulings of God's providence, than to worry myself about human rights, as I have done all my life. For the first time in my life, some ten days since, I refused my sympathy to a colored man who came along soliciting aid to redeem his family from slavery. I said to him—*Go* back to your native land, and stand your lot with your race, and help them to work out their own redemption—there is no other help for you. I could only be persuaded, when he promised to go to Canada with his redeemed family and enroll himself with the *Sons of Freedom* there, holding themselves in readiness to march to the South at the first notice of the outbreak and insurrection which is inevitable there. As God is my witness, friend Hall, I believe there is no redemption for the black man, but in insurrection and blood. "Who would be free, themselves must strike the blow." True, God can work out their redemption in some way we little dream of; but justice—*His* justice, will not allow the oppressor to escape in a less summary way.

Look at it! What have we done in thirty years of agitation and remonstrance? Advanced backward, with tremendous strides! But yesterday, as it were, the least we demanded, was, that Freedom should be the rule, and Slavery the exception. Now, Slavery the rule, and Freedom the exception, is the rule in every branch of the Government—Legislative, Executive and Judicial. And the most we think of claiming, is, that the people *may*, if they insist, establish Freedom. The Republican party, even, is timid in asserting that ground.—Who would have believed, twenty years ago, that a serious or formidable proposition would be made to repeal the Missouri Compromise? Who would have believed, ten years ago, that a serious attempt would be made to re-open the Foreign Slave Trade? We used to demand of our Representatives, promises to go for the suppression of Slavery in the District of Columbia, and of the inter State Slave Trade. Those matters are given up as heresies by all parties.

The fact is, our people—the people *of the* free States—the people of Ohio—by a large majority, are in *favor of Slavery*. Not, perhaps, in the abstract—but as matters stand. That is, they rather the black man in this country should be kept in Slavery, and all facilities of emancipation discouraged, than that the anticipated consequences of emancipation should be incurred. In plainer words they rather keep three or four millions of men in bondage, than that a few blacks should exercise the privilege of coming and settling among us.

But why dwell upon the disgusting subject!—Latterly, I have indulged but little in reflecting upon it, talked less about it. Positively, I see no encouragement for laboring for the redemption of the bondmen, or the salvation of the country from the judgement of offended Heaven.

We don't wonder at writer's feelings of hopelessness. He has looked to pro-slavery political instrumentalities for the accomplishment of an anti-slavery moral reform. He was doubtless one of the old Liberty Guard, who, finding their movement too radical to win voters enough to ensure success, lowered their standard, and lowered their standard, until it is now trailing in the dust of Republicanism; and they, who then went against slavery so far as they possibly could under the Constitution, have so compromised that they are now linked in with a party whose moulders of action speak of Crittenden, and Bates, and Bates as among their possible Presidential nominees!

Probably the writer is also a member of the American Church, which Birney, the old Liberty Party leader, declared to be "the bulwark of American Slavery"—a church which baptises as Christian "the sum of all villanies". If such be his position, and if such has been his course, then his devotion and his struggles and his sacrifices have been rendered of but little avail by the undermining of the fatal spirit of Compromise in whose seductive voice he has listened.

Having vainly tried that course for thirty years, let him now leave the Church and the State which jointly uphold slavery. Let him longer refuse to fellowship ecclesiastically or politically the stealers of men, and the dry bones from which Compromise has eaten all the flesh, will become again clothed with muscle and sinews, a new heart will be created, and he will experience a new birth in the anti-slavery cause, and will go forth laboring in faith, and hopefully trusting for that blessing which always follows in the path of consistent action.

Does not his example at least "point a moral?" Should not his experience as here related speak in a warning voice to all, Beware of the Rock upon which he is stranded.

USELESS LITIGATION.

The *State Journal* of the 31st ult. speaking of the habeas corpus case, says

"If the Ohio Court decides that act (Fugitive Slave Law) unconstitutional, the question, doubtless, can be carried up, by writ of *error* or otherwise to the Supreme Court of the United States, and the adjudication of that tribunal will be final, we suppose, so far as these particular cases are concerned."

What then was the use of going to the State Court? Why not appeal at once to the Supreme Court of the United States, seeing that if the decision of the State Court was favorable to the prisoners, the case would be taken there for final adjudication?

REUBEN JOHNSON, the colored man who assaulted the Marshal in the Knoxville Fugitive case, has not yet been taken before the Supreme Court on a habeas corpus writ, the respondent pleading he has no legal right to produce him.

COMMITTEE MEETING.

The Executive Committee of W. A. S. Society will meet on the 4th inst. at 10 o'clock P. M. at the house of Benjamin S. Jones.

"NOT MUCH OF A RAIN AFTER ALL."

Some our exchanges mentioned that the Boston American Tract Society had dissolved its connection with the American Tract Society in New York, because of the complicity of the latter with slavery. We have since seen a copy of its resolution, setting forth its reasons for such action. It reads thus:

Whereas, The American Tract Society in Boston was originally incorporated as a National Society, and afterward by its own vote became a branch of the American Tract Society in New York; and,

Whereas, this Society, at its last annual meeting, voted that greater energy and efficiency would be imparted to the tract system by a return to its original status; and, Whereas, the experience of the year now closing has only served to confirm the propriety of this decision; Therefore,

Resolved, That the vote of this Society in 1825, that it become a branch of the New York Society, be and is hereby rescinded; and that this Society resume its original position as an independent national institution. It is to be hoped that should the relation which has existed for so long a time from which, in past years, so great an amount of good has resulted, be thus terminated, the two Societies may henceforth operate in their different spheres with harmony and greatly-increased usefulness, in promoting the glory of our common Lord and the salvation of souls.

The above don't indicate a very deep sense of the proslavery guilt of the American Society, or greatly the closing wish that the two societies may operate "with harmony and greatly increased usefulness in promoting the glory of our common Lord, and the salvation of souls". If the American Tract Society be what its opponents assert it is, a base truckler to the spirit of slavery, an unfaithful steward who has not only neglected, but refused to do its duty, we are inclined to suspect its usefulness is below par, its glorification of God but of small account, and its salvation of souls an insignificant item.

If the Boston Society dissolved its connection with the New York organization because of the reasons set forth in the above resolution, don't let its friends claim the action as giving evidence of anti-slavery feeling, for if that feeling really existed among its members, they have falsified their own record and must not complain if they are disbelieved even when they speak the truth.

THE TWO NOMINATING CONVENTIONS

Last week the Democratic party met in Convention at Columbus, adopted a platform of resolutions, and nominated candidates for State officers, to stand thereon. This week the Republicans hold their Convention and make their nominations, and the battle may then be considered as 'fairly pitched.' So far as the rendition of fugitive slaves is concerned, so far as the imprisonment of those who aid in their escape is concerned, so far as the support of slavery in fifteen states of this Union is concerned, so far as the withholding of the elective franchise from the colored man of Ohio is concerned, we are really unable to perceive why the success of one party is more to be desired than that of the other.

THE TWO GENERAL ASSEMBLIES.

The two branches of the Presbyterian Church were — or were a day or two since — in session in General Assembly; the Old School sitting at Indianapolis, Ind., and the New School at Wilmington, Del. We have not seen any account of their action upon the question of slavery, and outside of the fact the gatherings do not appear to excite an intense interest.

ACQUITTED.

A dispatch from Savannah dated May 28th, states that Captain Townsend of the slaver Echo, has been acquitted. The grounds upon which the jury based their verdict are not mentioned; perhaps they believed it their duty to trample under foot what they conceived to be an unconstitutional law, setting up jury authority in place of the authority of the United States. If the Fugitive Slave Law is to be set aside in a Northern state because somebody there believes it to be unconstitutional, perhaps the people of Georgia think they are at liberty to set aside the law against the Foreign Slave Trade because they believe that to be unconstitutional. Have they not lived long enough to learn what is sauce for the goose is sauce for the gander?

Human Whipping.—In this enlightened age of the world it is reserved for Austria to attain the bad pre-eminence of continuing the revolting practice of whipping women.—*Lowell Courier.*

It is the custom to whip women in the solar such, we believe. Our southern States yield nothing to Austria in this matter.—*State Journal.*

And Ohio stands by the South in support of the institution which justifies and requires the whipping of women; and the Republican party of Ohio, which becomes indignant when a northern Senator is flogged by a South Carolina bully, has no opposition to make to slavery in the Southern States, which not only whips women as in Austria, but degrades them as Austria dares not do.

THE PRISONERS REMANDED.

The Supreme Court of the State of Ohio—after listening to a full argument on both sides—has decided that Bosshaell and Langston have been imprisoned "by due process of law," and "by due process of law" must continue to be held, and are therefore remanded them to their former tormentors in the Jail of Cuyahoga County. Judges Sutliff and Brinkerhuff dissented from the decision of the majority.

We have not yet seen a copy of the decision, when we do, we shall probably have more to say about it.

The Atlantic Monthly for June gives continued evidence of the enterprise and ability of its conductors, publishers, and contributors. The Atlantic is the only magazine we have whose standard of literary merit is sufficiently high to make its pages a fitting place for the productions of the best writers in America.

"Shakespeare's Art," "A Trip to Cuba," "Bulls and Bears," "The Minister's Wooing," and "The Professor at the Breakfast Table," are among the leading articles for this month. Those who desire a monthly because of its intrinsic literary merits, will find such an one in the Atlantic.

For terms &c. see Prospectus in another column.

☞ The news from Europe continues warlike, but hostilities do not appear to have yet commenced in earnest. There are reports of a few skirmishes having taken place, but no engagement of importance, though one is anticipated ere long.

HORTICULTURAL EXHIBITION.

The season has been so forward this year, and flowers are blooming so abundantly on every hand, that the Managers of the Horticultural Association have found it necessary to anticipate the time of holding their 1st Fair—changing it from June 25th, to Saturday, June 11th.

The Fair will be in the Town Hall, Salem; and it is hoped all will feel a desire to assist in making the exhibition as fine a one as possible, whether they enter as competitors for premiums, or simply as exhibitors, thus manifesting a desire to cultivate a love for the beautiful in the creation of

"Those stars that in earth's firmament do shine."

Communications.

A PETITION.

Rural Rock, Island County, Ill., May 17th, 1859.

Dear Sir: Let me suggest for your calm consideration the necessity of flooding the next Congress with the following petition:

The undersigned, citizens of the State of ——, respectfully petition your honorable body to repeal the fugitive slave law of 1850; to abolish slavery in the District of Columbia, and in the United States Territories; to prohibit by severe penalties, as more odious than the foreign, the inter-state slave trade; and to pass a Resolution pledging Congress against the admission of any more slave States into the Union; the acquisition of any more slave territory and the employment of any slave or slaves by any Agent, Contractor, Officer or Department of the Federal Government. And your petitioners as in duty bound will ever pray, &c,

Now if the anti-slavery men of all classes can thus combine and get the Republican party to take this bold and fearless position, the progress towards emancipation will be such as to surely overthrow slavery, for without the aid of the Federal Government backed by the pro-slavery Churches of the free States, it could not long exist. That an enormous list of names could be procured to this petition by a concerted action of all the anti-slavery men of the country, prior to and at the fall election, there can be no doubt. Indeed one true and faithful man at each precinct on election day only could effect wonders in this way.

The influence of such an organized effort would have a powerful effect in making the Republican Platform of 1860 just what the rank and file of the party are fully prepared for if not misled by the mere office seekers.

In my opinion, the anti-slavery element of the free States, if true to freedom, can thus thoroughly checkmate the movements of the Republican leaders, who care only for victory. If we act at all it must be be before the next canvass opens. We must pre-occupy the position we would inaugurate by forestalling public opinion.—The excitement in Ohio about the Oberlin rescuers seems, to me, well calculated to aid such a movement. This is to start an enquiry as to what can be done.

Yours, Truly. B. G. WRIGHT.

A VOICE FROM MAHONING COUNTY.

In accordance with a previous notice, the citizens of Green township, assembled at the school house in New Albany, to take into consideration the encroachment of the slave power, in the holding and imprisonment of our fellow citizens of Oberlin and Wellington.

On motion, Dr. Hole was called to the chair, and John Gordon appointed secretary.

The meeting was addressed by C. C. Curry and M. R. Robinson. The speech of Mr. Curry was a masterly, forcible and lucid exposition of the deep-dyed and satanic villiany of the tools and lick-spittles of our southern lords, in trampling down all law, all precedent, and all right in the apprehension and trial of these men. Mr. Robinson followed, backing up the first speaker and depicting in words that sent a thrill to every heart present, (as he can do) the moral iniquity of slavery; and the imperative necessity of the people of Ohio to put a stop to kidnapping upon her soil at once and forever.

The following resolutions were presented to the meeting by the Chairman, and after some discussion and amendments, were unanimously adopted:

Whereas, A number of respectable and influential citizens of Ohio, are at this time held in duress, and two of them already sentenced to fine and imprisonment, for their love of universal freedom and practical christian philanthropy, by the soulless tools of the slave power, backed by a corrupt administration, therefore

Resolved, That we heartily sympathise with those patriots and lovers of universal freedom at Oberlin and Wellington, who dared to sustain the higher law in the very teeth of the odious and inhuman fugitive slave act.

Resolved, That Ohio is, and of right ought to be free, and that we will use all legal and honorable means to preserve that freedom to every one who sets foot upon her soil.

Resolved, That notwithstanding the requirements of the nefarious and unconstitutional fugitive slave act, the most divine impulses of our nature would prompt us to act as our brethren at Oberlin and Wellington have done, and that they are entitled to our warmest sympathies in their trials and sufferings for the cause of oppressed humanity.

Resolved, That the proceedings of this meeting be offered for publication in the Salem papers and the *Mahoning Register*.

DR. HOLE, Pres.

John Gordon, Sec'ty.

May 27th, 1859.

WENDELL PHILLIPS.

[The following extract is from a speech by Wendell Phillips, before the Anniversary Meeting of the American Anti-Slavery Society.]

I am sometimes accustomed to compare my country to that vast natural phenomenon upon its Atlantic coast—the gulf stream. This body of water flows with a strong, steady and constant current from the south to the north, gradually lessening in intensity, but yet carrying its influence from the capes of Florida to Hatteras, from Hatteras to Nantucket, from Nantucket to the Banks of Newfoundland and Labrador, and thence spreading them over the whole western shore of northern and southern Europe. Like the gulf stream, all our influences come from the South. The South gives us our Presidents, and the politics that guide them; it gives us the cotton, coffee, tobacco and sugar, that create our commerces, quicken our industry, clothe our frames, stimulate us in luxury, soothe us in excitement, and sweeten our every repast. But the inquirers and philosophers tell us that far down beneath the surface of this steady impulse that bears so many and so great influences northward, there runs a constant and mighty stream of cold, and calm refreshing waters from the north, which return to the south the energies it has lost. Sometimes a mighty iceberg, rearing high above the surface its brilliant yet icy head—some Daniel Webster glittering, yet grand and gloomy, fast anchoring in the calm, cool influences that flow beneath the surface of our affairs—breasts the upper current, and holds its way steadily southward. The southern waves dash against it, and their influences continually work upon it. Little by little it melts away before them as it advances; now a jutting point gives way, now a soaring pinnacle falls, till at last the mighty mass itself bows its head, and is overwhelmed by the all-surrounding waters, to be seen and heard no more. So it is with Beecher and Cheever. Grown up under the pure influences of the North, and grounded and anchored in its deepest current, they believe they can hold on their course and cool the fever-heat of the gulf stream that flows arbund and against them. Their influence will melt away like the iceberg, and, like it, they will gradually disappear, till they are heard of no more. (Applause.)

Now, how shall we reach this public mind?—How shall we educate it? As I was telling my friend, you cannot take a million of people, and chain them to a premise and conclusion? But there stands Ward Beecher, with his avowed anti-slavery principles; here stands Dr. Cheever; in another quarter stand ourselves. The people are looking to us. If we want to educate these millions of men whose eyes are fastened upon us, we must consent that each should say to the other, 'There you are wrong; that is not the method.' I want to prove to half a million of Ohio men that sublime truth which Mr. Tilton told us breathed from the pages of the Bible—the dignity of manhood, the sacredness of humanity, and the overwhelming Godhood that resides in every God-created soul! How shall I do it? I cannot make the State of Ohio listen, but I can do it thus: Ohio thinks Dr. Cheever an eloquent, faithful, christian man. We catch her ear; I say to her, 'Dearly beloved Christian brethren, that man does not know yet that the negro is a man. You think him an eminent, eloquent, far-advanced, far-sighted Christian. We will tell you what he does. He says to-day, that though the American church has taken the slave and bound him hands and feet, and thrust him overboard, he will still linger with his Christian brethren, and try to convince them of their sin.—And he says at the same time that, should they dare to shave down one tittle of the doctrine of natural depravity, he would cut them in an instant.' We, therefore, declare that he has not yet learned that a man is better than a sheep or a doctrine. Ohio will reply, 'You are wrong; Christianity is not merely anti-slavery.' Well, we never said it was; but Christianity has her peculiar tests in every generation, and the test that God applies now is the slave. Christ knocks at the door of every Christian church in thirty States, by the black hand of the negro slave, and those who hear his voice answer, and go out. (Loud applause.) It is the divine Master calling his own. Every one of his sheep, whose heart is awakened to the great question of the nineteenth century, follows the Savior to the level of the slave. Luther settled doctrine, Calvin settled church Government, the Reformation settled the right to read the Bible; what we have got to settle is, that all the bosom of a common Savior and of God, (applause,) and the New Testament that does not recognize him, is not the New Testament of Christ.

Now, there has been a great growth in this direction—an immense growth. Let me show it to you. When I began my anti-slavery life, men talked freely at the North about slavery and the slaveholder. If a politician got up, he defended slavery; if a divine got up, he defended slavery. They don't do it now. I will tell you what they do. There is a great power in words. This Bible has a text in it—'He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.' A Mr. Sawyer has given us a new translation. He thinks there are a great many harsh phrases in this Bible, and how do you suppose he translates that text? 'He that shall blaspheme against the Holy Ghost hath never forgiveness, but is the subject of an eternal mistake.' (Laughter.) Just so about slavery.—Ten years ago, if Rufus Choate had been making the speech which he made last year, he would have said, 'We have freedom in New England, and slavery in the Carolinas.' But now he does not like that word slavery; Garrison has made it hateful; so he says, 'We have our type of labor in New England, and another type in the Carolinas.' (Laughter and applause.) Another speaker hides it under the sweet phrase of 'unenlightened labor'. The Mississippi Legislature, when endeavoring to defend the institution of the State, said, 'We have a mercantile class; we are beginning to have a manufacturing class; we have also economic subordination.' (Laughter.) And the Methodist General Conference, when they were dealing with Bishop Andrew, recommended him to get rid of his 'impediment'—by which they meant his slaves. So Wisconsin, when she gave two or three millions of dollars to her Legislature, did not call it a bribe, but 'a pecuniary favor.' There is a great deal in words.

We have made men ashamed at the North of using the word slavery. It is a proof of an unconscious or conscious uneasiness in the region of the heart and conscience. Men do not think it is right, after all; they are beginning to struggle up to a sentiment against slavery. Now, what are we to do with that blind sentiment? Guide it; instruct it; set it right. How shall we do it? By claiming this Bible as ours; by claiming the Church of Christ as ours; by saying, as Melancthon and Luther said, when the Pope declared them heretics, and they retorted, "We are the Church; whoever differs from us is a heretic." (Applause.) So, not in a sense of vaunting or vanity, we are to say, "Christianity, to-day, in her first work, is an anti-slavery enterprise, and the man who does not see it is not worthy the name of a Christian."

Now, I do not suppose that my friend and I agree in our theological tenets. You cannot aggregate men by belief in dogmas. How are you going to aggregate them? By agreement in purpose. Mr. Cheever does not agree with Dr. Furness, but they are both willing to get their right hand on the jugular vein of slavery. (Applause.) That is what brings them together. When Dr. Cheever awakes to the normal fact that there is not strength enough in the nation to spare a man nor a woman from this great enterprise—that he is bound to make it broad as God has made the conscience of the nation—he will not get up a Church Congregational Anti-Slavery Society; he will say, 'If there is an infidel Abolitionist in New York, I will go this very morning, and find him out, clasp him to my bosom, and so help my brother.' (Applause.) It is a very easy thing to sit on a platform, like a scholar or churchman, and criticise somebody else for their dogmas. It is a very easy thing for a dozen fastidious men, now sitting in these seats, to say that I am a vulgar utterer of Billingsgate, and they could have made a great deal prettier speech. No doubt they could. Scholarship folds its arms and says, 'These agitators are vulgar fellows,' and it trims its phrases, and balances its periods, and says, with Shakspeare, that war would have been a mighty gallant thing if it had not been for this villanous salt-petre. (Laughter and applause.) And the Church says, 'A religious profession, and a good name, and the old-fashioned formulas, are all excellent, valuable and necessary, towards the reformation of the world, but that man don't believe in the Trinity.' But the real lover of his kind, the real Christian heart that looks down into that Carolina hovel, and sees the faltering bondman calculating the chances of escape for himself or his wife, looking to this colossal North, with its Christian character and its marshalled strength, and losing heart for the attempt when he sees its unbroken phalanx—such a heart rushes down into the street, and seizes every earnest man by the right hand and left, and says, 'Come brother, let us make this world happier than we found it!" (Applause.) He welcomes every sort of co-operation, and criticism from every quarter.

Now, what I would like to do is, not to overlook the differences between me and Dr. Cheever; they are no differences of words; they are no light differences, but radical and philosophical differences. My young friend does not see the gulf that divides us. It is as broad as the Atlantic. Dr. Cheever believes—at least I suppose he believes—that the man who believes in the five points of Calvanism, and leads a moral life, in 1859, is a Christian, even if he has not awakened to the claim which the South Carolina slave has upon his sympathies, and which Nehemiah Adams has to his loathing. (Applause.) Now, my Christianity is not measured by creeds nor professions. I have stood in the city of Boston, with forty steeples pointing to the sky; I have seen chains around the Court-house; I have seen a hopeless fugitive slave incarcerated within it; I have seen seventy thousand persons, on a Sabbath day, go into those churches, and utter prayers to God, and not one of them lifted up a little finger of sympathy for the brother 'guilty of a skin not colored like his own,' who was panting under laws which they made, which their countenance sustained, and which their brother Christians were taking musk-ts to execute in the streets; and I said to myself, 'Is this the natural result of the preaching of Jesus Christ eighteen hundred and forty-four years ago? No! It came up from the bottomless pit, I don't care what name you give to it. (Loud applause.) Judge men by their fruits; he that loveth his brother is of God; he that saith he loveth God, and hateth his brother is a liar, and the truth is not in him.' (Applause.)

Now, I learned my Christianity sitting at the feet of the loved and beloved apostle. I know that when men feel as bound with other men, they can say to the 'Puritan of the Puritans,' 'How did Puritans act?' They put the Atlantic between them and a corrupt Church; they came three thousand miles away. The man who came over in the Arbella, whose name I bear, said, 'If you think me a minister by the calling they gave me in England, I will throw off the robe; for a corrupt church cannot make a true minister.' I want Dr. Cheever to say as much as they said in 1630. I want him to say that a church which hides slavery in her bosom is as bad as a church that hides bishops.

I am in earnest. I would think God if I could sit down and never utter another word on the subject of slavery: to lead a life of professional or of any other leisure. Why do I come here? I ought not to find room here! Bred a lawyer, what right have I on a platform which Christianity ought to have crowded with the gowns of Congregational ministers? (Loud and long applause.) But as in all history, so now, the priest and Levite desert the man who has fallen among thieves, and leave the Samaritan to go along the roadside, and to pick him up, and introduce him to the sympathy of Christendom.

Pike's Peak Emigrants Returning.—A correspondent of the *Missouri Republican*, from Atchison, Kansas, writes to that paper as follows:

"The Salt Lake mail has just arrived, and by the courtesy of Mr. Tracy, the agent of the Hockaday Mail line, I have just perused a letter from one of their agents at Cottonwood Springs. It gives a doleful and most disheartening account of the Pike's Peak emigration. Large numbers of disappointed gold hunters were already wending their way back to the pale of civilization. But this is not the worst feature of the business. They come back as many of them went, without any means of living on the way. Destitute of provisions or means of conveyance, disappointed and utterly disheartened, with broken hopes and blasted fortunes, toil-worn, foot-worn, and heart-weary, these wretched adventurers came straggling across the plains in squads of dozens or scores, begging at the stations for food to eat and a temporary shelter from the driving storms. The well-known generosity of the contractors on this line will doubtless save many a poor fellow from famishing, but what can they do to supply the wants of the starving multitude? Although these men have acted with great indiscretion and improvidence, in their premature and ill-stared journey to the land of golden promise, yet they are fellow-citizens, and the hand of a just and generous Government should be stretched out to give them aid in their extremity. As yet no acts of violence have been committed, so far as I can learn, but as the numbers of this crowd of starving wanderers increase what assurance will there be against scenes of rapine and plunder amongst the trains and stations along the route to Pike's Peak?"

Sardinia and Piedmont.—Our readers, whose geography is rusty, will remember that the words Sardinia and Piedmont are used by the newspaper writers as expressing one and the same idea in part. Piedmont is but the central and principal part of the Sardinian kingdom; but it covers so much of Sardinian territory, that no distinction is made, now a days, between the two in ordinary speech. The confusion introduced into current newspaper accounts of events in Europe, by describing a force as Sardinian, in one sentence, and as Piedmontese, in the next, renders this little explanation necessary, though but few will need it.

The Democratic Convention.—The Democratic State Convention, at Columbus, closed its session last evening. Judge Ranny, a Douglas Democrat, was nominated for Governor, with associates on the ticket who are supposed to be of a similar stripe. The platform adopted by the Convention, under Senator Pugh's generalship, unreservedly endorses the Administration, very tenderly treats the question of Squatter Sovereignty, calls for the annexation of Cuba, denounces the Slave Trade (without censuring the Democratic members of Congress who took an obnoxious course at the late session), expresses implicit faith in, and devotion to, the fugitive slave law, and contains a variety of generalities, "glittering" generalities, not worthy of more than mention.—*Cin. Gazette.*

The Eleventh Annual Meeting of the State Teachers Association will be held at Dayton, on the 5th and 7th of July. Hon. Herman Canfield, of Medina, will deliver the opening address. Papers on various subjects pertaining to popular education will be read, and an interesting and profitable session is anticipated. The Executive Committee of the Association will meet at Dayton on the 3d of July.

TREASURER'S REPORT.

Received of	Wilson Thorn,	$6 00
"	Susan Morgan,	5 00
"	Thomas C. Heighton,	2 00
"	Chester Nash,	5 00
"	Cynthia Nash,	6 00
"	Catharine Nash,	5 00
"	Benjamin Kingsbury,	5 00
"	George Freed,	2 00
"	Elisabeth Dickinson,	1 00

J. M. MILLAS, Treasurer.

Receipts for the Bugle from May 11 to June 1.

E. J. Lindsey, West Andover,	$1 00	pay to	751
F. J. Reeve, Harts Grove,	1 50	"	702
A. F. Butts, Ann Arbor,	75	"	731
J. C. Kirkland, "	2 00	"	737
Charlotte Segar, Adrian,	1 50	"	740
Joshua B. Russell, Auburn Corners,	1 50	"	729
Henry Truman, Welchfield,	2 00	"	744
Joseph Carroll, Jonesville,	3 00	"	739
Levant Johnson, Solon,	1 50	"	773
James Cole Adrian,	50	"	761
Ann Hayball, "	2 00	"	739
Silas Pepoon, Warren,	1 50	"	781
Hannah Howell, Selma,	1 50	"	761
L. D. Warren, Wellington,	1 50	"	750
Charles Bowers "	1 50	"	763

Pittsburg, Fort Wayne & Chicago Railroad.

SUMMER ARRANGEMENT.

GOING WEST.

	EXPRESS.	MAIL.	NYE'S EXPRESS
LEAVE			
Pittsburg	12.15 a.m.	6.50 a.m.	12.50 p.m.
Columbiana	2.41 a.m.	9.22 a.m.	3.16 p.m.
Salem	3.07 a.m.	9.47 a.m.	3.42 p.m.
Alliance		10.15 a.m.	4.10 p.m.

GOING EAST.

	EXPRESS.	MAIL.	NYE'S EXPRESS
LEAVE			
Crestline	12.25 p.m.	7.00 a.m.	7.33 p.m.
Alliance	4.28 p.m.	11.30 a.m.	11.11 p.m.
Salem	5.12 p.m.	12.18 p.m.	11.49 p.m.
Columbiana	5.37 p.m.	12.44 p.m.	12 m.

Cleveland & Pittsburg Railroad.

ARRIVAL OF TRAINS AT ALLIANCE.

	GOING NORTH.	GOING SOUTH
Mail	4.37 a.m.	12.20 p.m
Accommodation	8.32 a.m.	7.49 p.m
Express	4.28 p.m.	11.09 p.m.

DR. R. B. RUSH,

HOMŒOPATHIST,

Office three Doors West of the Wilson House,

SOUTH SIDE OF MAIN STREET, SALEM, OHIO,

Where he may be found ready at all times to attend to calls in his profession.

Salem, June 4th, 1859.—1y.

THE ATLANTIC MONTHLY,

DEVOTED TO LITERATURE, ART, AND POLITICS.

The general approbation of the intelligent reading public, and the increasing circulation of this Magazine, furnish the conductors with ample proof that its aims are appreciated, and that it has met an acknowledged want. The general features which have given The Atlantic its popularity hitherto will be carefully preserved and new attractions will be added from time to time.

The pages of the Atlantic are stereotyped, and back numbers can be supplied.

Terms.—Three dollars per annum, or twenty-five cents a number. Upon the receipt of the subscription price, the Publishers will mail the work to any part of the United States, prepaid. Subscriptions may begin with either the fifth or any subsequent number. The postage of the "Atlantic" is 36 cents a year if prepaid.

CLUBS.

For Ten Dollars the Publishers will send five copies of the Atlantic for one year, the subscribers to pay their own postage.

Clergymen, Teachers, and Postmasters will receive the work for Two Dollars a year.

Booksellers and Newsmen will obtain the terms by the hundred, etc., upon application to the Publishers.

PHILLIPS, SAMPSON, AND COMPANY,
13, Winter Street, Boston.

GOOD BUSINESS STAND FOR SALE.

I now offer for sale my

Store and Lot,

(DWELLING ATTACHED,)

with suitable out buildings. The said premises are situated on the North side of Main street, Salem, Ohio, between Thomas & Grafner's and the Farmers' Banks.

I also offer for sale my entire stock of Goods, which consists of a general assortment of

CHOICE GROCERIES!

all will be sold CHEAP for cash, or part on time.

For sale—10 hhds. prime N. O. Sugar,
4 bbls. refined do. do.
15 bbls. prime Molasses, [oak pgs.]

Also a general assortment of Choice Groceries.

Salem, May 28, 1859. JOHN DEMMING.

J. C. WHINERY, D. D. S.,

Respectfully announces that he is still at his old stand on the

South west corner of Main Street and Broadway,

second story, [entrance from Broadway, at the south end of the building], for the purpose of securing increased facilities for the practice of Dentistry.

He proposes to spare neither pains nor expense in keeping pace with the onward march of his profession. His stock of DENTAL MATERIALS is selected by himself at the head of the market; and his past success he trusts to be such as to give assurance that full satisfaction will be given to those who may require his services.

☞ All operations WARRANTED.

Office from 7 A. M., till 6 P. M.

June 1st, 1858.

FARQUHAR HOUSE,

EAST END OF MAIN STREET,

Salem, Columbiana County, Ohio.

J. Watson, Clerk, W. W. Allen, Ag't.

☞ Passengers coming to and from the depot free of charge.

Hardware! Hardware!

DANIEL WALTON

Would respectfully inform his friends and patrons that he has REMOVED his Hardware Store to the ROOM LATELY OCCUPIED BY J. & W. M'LERAN, and is now receiving directly from New York, a large and well selected stock of

HARDWARE, CUTLERY,

&c., to which he wishes to call the attention of the public generally. Consisting, in part, of Carpenters', Saddlers', Masons' and Coopers' Tools, Table and Pocket Cutlery, Scissors, Shears of various styles; Trace, Halter, Breast, Log, and Pump

CHAINS.

Hoop Iron, Steel, Nails, Sash, Window Glass, Shovels and Spades, Files and Rasps; Panel, Ripping, Tenon and Wood Saws.

I have an abundant supply of

Hardware required in House-Building,

and will put up a bill of goods for those who are building, at the very lowest figures. Cincinnus Taxwinus, a good assortment of the best quality, as cheap as can be had anywhere in the County.

I have a good Stock of

WHITE LEAD, LINSEED OIL,

PAINT BRUSHES, GLASS, &C., &C., &C.,

at the lowest prices.

A full assortment of

AGRICULTURAL IMPLEMENTS:

Grain Cradles, Forks, Scythes, Hoes, Rakes, Shovels and Spades; also, Locks, Latches, Springs, Handbells, Sheep Shears, Coffee Mills, Fluid Lamps and Lanterns, Carry-Combs, and, in fact, every thing in the Hardware line.

Builders, Farmers and others are respectfully invited to call and examine my stock before purchasing, as I am determined to sell as cheap as the cheapest.

D. WALTON.

Salem, May 21st, 1859.—tf.

HENRY KING.
THOMAS SHARP.

SALEM IRON WORKS

SALEM, COLUMBIANA CO., OHIO.

SHARP & KING,

MANUFACTURERS OF

IMPROVED STATIONARY AND PORTABLE

STEAM ENGINES,

Improved Circular Saw-Mills and Mill-Gearing

of all descriptions, Machinists' Tools for all purposes. Gear Cutting done to order on New and Improved Principles. A good assortment of Superior Rubber Belting for sale at the lowest cash prices.

Particular attention given to the construction of Machinery for Flouring Mills—both Steam and Water.

We have provided ourselves with a Gear-cutting Machine, which enables us to cut gearing 64 feet in diameter, and under, and 10 inch face, and under, also to fill cure wheels and dress the teeth with the same machine, which insures accuracy and uniformity in the teeth. Dressing cogs in this way is less expensive and more accurate than doing it by hand. We will warrant our gearing to run almost as still and smooth as belts.

☞ Cash paid for old Iron, Copper and Brass.

May 14, 1859.—1y.

BROADWAY

CLOTH & CLOTHING HOUSE,

SALEM, COLUMBIANA CO., OHIO.

[SIGN OF THE AMERICAN FLAG.]

The Largest and Cheapest Clothing House in the country! Our large assortment of Men's and Boys' Clothing is all of our own make, and made up of Goods bought directly of the Manufacturers and Importers, and all articles are Guaranteed as Represented to the purchaser. Our stock of Furnishing Goods comprises everything in the line for Men and Boys. We have constantly on hand a large and varied assortment of Seasonable Piece Goods of Every description, adapted to Men's and Boy's Wear, which we will sell by the yard, or make up to order in a superior manner. It is well known that our Cutter, Mr. Cowen, stands unsurpassed in his profession, and that we keep the best workmen to make up our work. Our motto is "*Ready Pay—Quick Sales and Small Profits!*" Goods received from the East weekly. Fashions received monthly.

N. B.—We have opened a House at

ALLIANCE, STARK COUNTY, OHIO,

in the new and elegant store-room, 6th and 66 the Buckeye House, where Goods can be bought at the same low rates as at our house in Salem.

We thank the Public for their past liberal patronage and shall use every exertion to merit its continuance and increase.

H. WEEKS & CO.,
Sign of the American Flag.

May 14, 1859.

1859.] APRIL 20th. [1859

JUST OPENED!!!

Spring and Summer Goods,

Which will be sold to CASH BUYERS at a very SMALL ADVANCE ON COST!!

LADIES' DRESS GOODS!!!

New and Rich Styles, Varieties, and Patterns, and All Kinds of Fabrics!!

Gloves in Endless Variety! Bonnets and Bonnet Ribbons!!

SHAWLS! SHAWLS! SHAWLS! SHAWLS! SHAWLS!

Silks, Silk, and Crapes!!

WHITE GOODS! MEN'S WEAR BOOTS AND SHOES!!

GROCERIES! GROCERIES! GROCERIES!

QUEENSWARE! HARDWARE!

Clothing—Ready Made, and Made to Order!

☞ All these Goods will be sold very low.

J. HEATON.

April 30.—tf.

BOARDING HOUSE.

WILLIAM STILL'S

Genteel Boarding House,

No. 832 South Third, below Shippen,

PHILADELPHIA, PA.

PHILADELPHIA REFERENCES.

Rev. Stephen Smith, Rev. Wm. Douglass,
Rev. Jacob C. White, Mr. Wm. H. Dorsey,
Mr. Thos. J. Dorsey, Mr. Wm. Whipper.

April 7.—1y. 99x4.

Miscellaneous.

From the N. Y. Independent.

CHAPTER ON CHEATING.

A fresh fraud seldom escapes detection. Its novelty excites surprise; surprise leads to suspicion; and suspicion detects the deceit. But a petty cheat often repeated, soon loses its novelty; until, being profitable, it soon becomes current; and being current, it becomes respectable. In this manner a host of small knaveries have crept into business, which, because they are not disreputable are thought not to be dishonest; for some cheats are practiced by business men so frequently, that at last all consciousness of the cheating entirely vanishes from their minds.

Thus, false weights are given for true; short measures are marked for full; foreign names are put on domestic goods; *fac similes* of genuine labels are pasted on spurious packages; deceptive brands are marked on barrels; false dies are stamped on cutlery; lying dates are registered on casks; old vintages are inscribed on new wines; over values are checked on various goods; wrong names are continually given to a thousand articles in every department of trade, by which they who buy are continually deceived by those who sell, and by which the general morals of the mercantile community as well as the standards of honor among individual men, are inexorably yet not the less insensibly impaired.

Look at the facts! Go into a dry goods store, wholesale or retail, and order twenty pounds of sewing silk; your package, after it is made up and sent home, will perhaps weigh from ten to fifteen pounds, and no more. For, in the days when things were called by their right names, a pound of sewing silk consisted of full sixteen ounces avoirdupois, exclusive of the wrapper; but the little bundle now called a pound contains never more than from eight to twelve ounces wrapper included; so that the false weight is sold under the true name. A spool of cotton, of which the legitimate length, as well as the most frequent stamp, is "200 yards," will be found, on actually unwinding it to measure only 150 or 175. Ribbons, which originally measured fourteen yards to the piece, and are still popularly supposed to measure the same, are only twelve, and in some instances only ten. Piece silks and other goods, called 24, 26 and 28 inches wide, run instead only 22½, 24½, and 26½ inches. This deception is known to merchants who are accordingly not deceived by it; they buy and sell with the mutual understanding that the articles are not what they purport to be; while by the great multitude of persons who buy not to sell but to consume, the false measures are accepted as the true, and the deception is seldom suspected or discovered.

Inquire of any other business, whether its minute dealings be any more honest. Here is a great hard-ware establishment; go in, and for the mere experiment buy a paper of cut tacks. Now, cut tacks were originally put up in packages containing one thousand each, and packages are still mentioned in orders and charged on ledgers, as so many "*thousands* of cut tacks." But each thousand on being counted, excites a disagreeable surprise by turning out to be only *three hundred*! Or ask for a paper of percussion caps—you imagine, to the manner, that you are buying a "thousand," while you are actually getting only seven hundred; in other words you are cheated out of three hundred, or about thirty per cent, of the whole purchase. If you buy an ordinary hand-saw, or shovel, it will invariably be stamped on the blade "cast steel," while it is very well known to the trade (and very little known out of the trade) that there is *not a single particle* of cast steel in its composition a trace chain marked "No. 3" is actually "No. 6," concealing under a false number a cheat of one entire grade of wire. So the hard-ware trade exhibits no great improvement on the dry goods!

Now go among the boot and shoe ware-houses. Here is a sample of galoon—a neat little bundle that passes for a gross. Now the ideal gross of galoon contains twelve pieces of twelve yards each; but the actual and vulgar gross in your hand contains twelve pieces of nine or ten yards each; making 108, or 120 instead of 144 yards. A gross boot-web, which ought to contain nine pieces of sixteen yards, usually falls short the mere trifle of an entire piece. Eyelets that should come 500 in a box have a mysterious way of dwindling down to 250. A side of leather, whose fair and honest weight can be ascertained only when it is dry, is made to weigh a pound heavier by being ducked under water or stored in a damp place. Indeed it is a proverbial saying in the Swamp, that a "million dollars worth of *water* is sold there every year!" So the name of the place is not inappropriate to this general wetness! And it cannot be denied that if there was any reasonable possibility of making a customer believe that he had only one foot instead of two, hundreds of dealers would be ready to sell one shoe, instead of two for a pair!

What also of the flour trade? Here, too, are continual frauds in short weight, and in tares. When a cooper makes a flour-barrel, he marks its weight on the head; that is to say, if it weighs twenty pounds, he marks it seventeen. Consequently, when the barrel is filled, and it passes from the inspector as of right total weight, the purchaser is cheated in having bought three pounds more of barrel and three pounds less of flour than he intended. But this fraud is now happily rendered more and more difficult by the present mode of examining tares, in which twenty-five barrels are taken indiscriminately from a large lot, and of these, five are emptied and weighed, and the average weight of one barrel averaged on the whole purchase. But other dishonesties still remain—for instance, Genessee flour took its name from the small county of Genessee, famous for superior wheat, but from the subsequent reputation of this flour in the market, its name was soon put on other barrels, until now "Genessee" means to merchants who buy and sell it, flour from any and every county in this State. In the same manner, flour made in New York is often branded "Ohio," and the fiction is misunderstood, not by merchants in the article, but by the hundreds and thousands of persons who buy single barrels for family use. In "Richmond cross middlings," the brand of "middlings" is often shaved off, and only "Richmond" allowed to remain—producing the effect of a partial falsehood, by concealing the full truth. Moreover, any flour-dealer or miller is his own government inspector, and has not scruple to mark his poorest flour with the brand of the best, *can buy, in public gaze, at Smith's, of the Corn Exchange, fac-similes of the stamp with which the inspector's official brand is made!* What do you say to this?

The wine and liquor trade is still more prolific of deceits. The adulteration of liquors is carried on in this city to an almost incredible extent. You [illegible] to a copse of cellars and other places down town, and see men mark their sleeves rolled up, actively engaged, with their bottles and casks around them, in the actual *manufacture of foreign liquors!* No secret is made of it; the fraud is committed in open day-light. Whiskey and alcohol form the basis of numerous, indescribable compounds which are bottled and sold under the names of foreign wines. Indeed there are well-known receipts for making these different liquors—by which an adroit mixer can produce an article which will sometimes deceive even a good judge. Whatever chemical or mineral substances will stimulate the color and taste of wines are unhesitatingly employed in the fabrication of an article whose genuiness few men will stop to question. When real foreign wines have been imported, the casks, after they are emptied and while they have still upon them the custom-house marks, are sold at a high price to be again filled with some villainous manufacture made in this city, and offered in the market as direct from Portugal or France! Nor is this all; counterfeits of foreign casks are made, which are studiously blackened, and made to appear dingy with age and the effects of a sea voyage; while knowing spiders spin old webs over new bottles in dark cellars under the street! Many a cask of wine is guiltless of the blood of a single grape; and many a man who drinks from its brimming glass, swallows only a pleasantly disguised poison which he might have made for himself at less cost, by blending together the contents of half a dozen small vials of oils and tinctures, purchased *for* a trifle at an apothecary's shop!

Step next into a stationer's to buy an account book. You will find it marked on the back with a figure in gilt, "3," "4," or "5," indicating the number of quires which it is said to contain. Now, a quire of paper is popularly supposed to number twenty-four sheets; but a quire with covers on contains only sixteen, or possibly eighteen. Even the common article of straw paper has of late been packed in fraudulent quires of twenty-two and twenty-three sheets, instead of twenty-four! while, if you have the misfortune to publish a weekly journal, you must look sharp in buying your paper, to see if there is not a pound of clay in every ream, which stiffens the sheets and apparently improves their quality so long as they are dry, but which, as soon as they are wet for the press, is washed out and entirely disappears!

Is it necessary to point out more instances? Take off your hat and you will see under the crown the gilded lie that it came from "Paris,"—whereas, it will never have been in Paris until you wear it there yourself. Also, you may buy and smoke genuine "Havana Cigars," which, after careful inquiry, you will find to have been manufactured in Chatham street by a Jew! And did you ever purchase a box of raisins, or a drum of figs, in which the largest raisins and the largest figs were not always at the top.

It is sometimes even ludicrous to witness the ingenuity which men expend in devising a new fraud and in carrying it into successful operation. For example, a hake so closely resembles a cod-fish, that to most persons the only difference is the fact that a hake has two long, slender smellers projecting from the head, while a cod-fish has none. Now, to cut off the smellers of a hake, and to sell the head, body, and tail for a cod-fish is a trick which has been played a thousand times! Indeed, we know of a man in Boston who has carved a comfortable living by thus turning a sort of barber in a fish market, trimming the beards of hake, and selling the fish when thus shaved, for genuine cods.

It is an old proverb that "there is cheating in all trades but ours;" but when a man now quotes it, he would do well to add for the sake of truth "and cheating in ours too".

Such facts as these could be given, not only by scores or hundreds, but by thousands;—deceits which are practiced without the slightest apparent recognition of moral dishonesty, but which, on the contrary, are regarded as belonging to the mere common place of business, and as being in no wise difficult to be reconciled with honesty and fair dealing. They are matters of course, and occur quite as naturally and frequently with hundreds and thousands of men as with the old deacon and his clerk. Have you ever heard the old story? A New England deacon, who kept the country store thought he would make his clerk honest by calling him regularly to the morning family devotions, which he did usually in this wise: "John, have you watered the rum?" "Yes, sir, replied John. Have you sanded the sugar?" "Yes, sir." Then come to prayers!"

A saying was once in vogue that

"A pound's a pound
The world around;"

but we now need to give the old proverb a new rendering;—as for instance,

A pound is an ounce short,
Or something of that sort!

Now, as Martin Luther nailed his ninety-five propositions to the door of the church in Wittemberg, and challenged all men to dispute them, we wish every merchant would nail to the door of his counting room some such heroic proclamations as the following, and challenge all his partners to deny them:—That the lawful length of one foot, linear measure, is twelve inches, and not nine, ten or eleven;—that a gallon pot ought to hold four quarts, and not three and a pint;—that a modern bushel ought still to contain as much as an old Winchester bushel of England, and not a pint less than four pecks; that a barrel of flour which is not fit to be eaten ought not to be marked superfine; that a quire is twenty-four sheets, and not eighteen or twenty-two;—that a paper of cut-tacks from a hardware store ought to number ten hundred instead of three hundred;—that the length of two hundred yards ought to be quite as great when wound with a thread around a spool, as when measured in the posts and rails of a farm fence, or in the coils and braces of a ship's rigging!

Another great reform, somewhat different from Luther's in the XVIth century, is now needed in XIXth; a reform that shall call things by their right names and disown their wrong;—a reform that shall enter every dry-goods store and search along every shelf, to measure the ribbons piece by piece, to weigh the sewing silks pound by pound, to wind the full length of thread on the spool, and to mark silk and worsted only half and half instead of calling it all silk;—a reform that shall penetrate like moisture into every hardware establishment, so as to rust out every false stamp from every blade of cutlery, and to stamp the true name only when the metal has the true ring;—a reform that shall mark an honest value on every pair of boots in every shoemaker's shop, and dry every side of wet leather in the swamp before it goes to the scales;—a reform that shall enter among the flour-barrels with the vigilance of a new inspector before his official eye grows weak;—and shall know the difference between "Richmond middlings" and "Richmond" without the middlings—and shall drive away from the Corn Exchange the peddlers who sell fraudulent barrelings, as the money-changers were driven from the temple with a whip of small cords; a reform that shall go down into the darkness of wine cellars, like a spectre of justice calling for vengeance—and that shall crush the great spiders of the wine vault, and sweep away, like a new broom, the green bottles and the black webs—and shall at last open the eyes as well as the mouths of silly men who guzzle good old wine made of last year's whiskey, and shaken together and labeled "from the remarkable vintage of 1820;"—a reform that shall take away from the mercantile community the reproach which is now more and more often heaped upon it, that business cannot be successful without being dishonest;—a reform which, in short shall breathe into every branch of commerce and industry a truer spirit of Christian equity and honor!

Such is the reform now needed in the mercantile world. When shall it be inaugurated? What dry-goods merchant will begin it by repudiating the pound of silk which does not weigh sixteen ounces? What hardware merchant will begin it by taking off from his next paper of tacks the label of "one thousand" and pasting in its place a label of "three hundred?" What flour-merchant will begin it by cutting away the false brands from his barrels, that the irons may once more be heated so as not to sear his consciences while they singe his staves? We repeat, *We need a great Commercial Reform*; and we ask *who shall arise to be its "Leader?"* We will not say, "Don't all speak at once!"

THE PEOPLE'S ADVENT.

'Tis coming up the steep of time!
And this old world is growing brighter!
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter.
We may be sleeping in the ground,
When it awakes the world in wonder,
But we have felt it gathering round,
And heard its voice of living thunder.

'Tis coming now, the glorious time,
Foretold by Seers, and sung in story;
For which, when thinking was a crime,
Souls leapt to heaven from scaffolds gory!
They pass'd, nor see the work they wrought,
Now the crown'd hopes of centuries blossom!
But the live lightning of their thought
And daring deeds doth pulse Earth's bosom.

Creeds, Empires, Systems, rot with age,
But the great People's ever youthful!
And it shall write the Future's page,
To our humanity more truthfull!
The gnarliest heart hath tender chords,
To waken at the name of "Brother;"
And time comes when brain-scorpion words
We shall not speak to sting each other.

Out of the light, ye Priests, nor fling
Your dark, cold shadows on us longer!
Aside! thou world-wide curse, call'd King!
The People's step is quicker, stronger,
There's a Divinity within
That makes men great, where'er they will it,
God works with all who dare to win,
And the time cometh to reveal it.

Freedom! the tyrants kill thy braves;
Yet in our memories live the sleepers,
Tho' murder'd millions feed the graves,
Dug by Death's fierce, red handed reapers;
The world shall not forever bow
To things which mock God's own endeavor;
'Tis nearer than they wot of now,
When flowers shall wreath the sword forever.

Fraternity! Love's other name!
Dear, heaven-connecting link of Being!
Then shall we grasp the golden dream,
As souls, full statured, grow far-seeing.
Thou shalt unfold our better part,
And in our Life-cup yield more honey;
Light up with joy the poor man's heart,
And Love's own world with smiles more sunny.

Aye, it must come! The Tyrant's throne
Is crumbled with our hot tears rusted;
The Sword earth's mighty have leant on
Is canker'd with our heart's blood crusted.
Room! for the men of Mind make way!
Ye rubber Rulers, pause no longer;
Ye cannot stay the opening day:
The world rolls on; the light grows stronger.

BUYING UNCLAIMED BAGGAGE.

A late New York letter says: "An occurrence took place last week, in this city, that caused no little merriment, and any amount of chagrin. I refer to an auction sale of uncalled for packages, by the Adams Express Company. The company having been established here a number of years, a large collection of packages had accumulated, and removing into a new office, the agent was desirous of clearing out. Accordingly, a goodly stock was advertised to be sold at auction, of large boxes, trunks, carpet bags, small packages, &c., as originally received, unopened and contents unknown. A very large crowd gathered, and the bidding was very animated, as it was the *first sell* of the kind that had taken place. As the bidders became possessors the excitement grew intense, and a rush would be made expecting to see the owner open his parcel. In most instances the buyer would hold on and keep the satisfaction of his bargain to himself; but occasionally an opening would occur either to create a good laugh or dissatisfaction among the crowd. One of the first to make known his purchase was a party who had a small package nicely sealed, which, on opening it, proved to be a small gold watch and chain, for which he paid four dollars and a half. This was a perfect *steal*, for all similar packages were run up to almost incredible amounts. After a hot contest, a parcel similar in size was purchased by a gentleman for $13.50, who with eagerness opened it, exposing to the crowd a small daguerreotype of a sentimental young gent, which originally cost about fifty cents. Two mysterious packages were sold at seven dollars and fifty cents each, which, on being opened, contained each two bottles of Dr. James, whose sands of life have nearly run out, and many more even more ludicrous bargains. One party expended something over one hundred dollars, obtaining for it about four dollars in value, and I am told he has sued the firm for restoration.

"Burleigh," the New York correspondent of the Boston *Journal*, gives the following items of news, in regard to the Sickles case. He says:

"Mr. Sickles has come on to New York. His presence makes no sensation. The delicate conduct of the District Attorney, in refusing privately the proposed testimony about Mr. Sickles' conduct in Baltimore, is commented on with severity. Now does the reasons for the conduct of the prosecuting officer mend the case. It is said that the woman who was named in connection with Mr. Sickles was one of much standing—that her husband was in Court—that the matter would have been made public—and that he would have shot Sickles in the box where he stood on trial. So to save double bloodshed and murder, the matter was hushed up.

WATER! COLD WATER!!

"There is the liquor which God, the Eternal, brews for all His children. Not in the simmering still, over smoky fires, choked with poisonous gases, and surrounded with the stench of sickening odors and rank corruption, doth your Father in Heaven prepare the precious essence of life, the pure cold water. But in the green glade and grassy dell, where the red deer wanders, and the child loves to play, there God himself brews it, and down—down in the deep valleys, where the fountains murmur and the rills sing; and high on the tall mountain-tops where the naked granite glitters like gold in the sun—where the storm clouds brood and the thunder-tones crash, and away far out on the wide, wide sea, where the hurricane bowls music and the big waves roar the chorus, 'sweeping the march of God;' there He brews it—that beverage of life, health-giving water. And everywhere it is a thing of beauty; gleaming in the dew-drop, singing in the summer rain, shining in the ice-gem, till the trees all seem turned to living jewels—spreading a golden veil over the setting sun, or a white gauze around the midnight moon; sporting in the cataract, sleeping in the glacier, dancing in the hail-shower; folding its bright snow-curtains softly about the wintry world; and wearing the many-colored iris, that seraph's zone of the sky, whose woof is the sun-beam of heaven, all check red over with celestial flowers by the mystic hand of refraction. Still always it is beautiful—that blessed life-water! No poison bubbles on its brink; its foam brings not madness and murder; no blood stains its liquid glass; pale widows and starving orphans weep not burning tears on its clear depths; no drunkard's shrieking ghost from the grave curses it in words of eternal despair! Would you exchange it for the demon's drink, alcohol?"

Death of Baron Von Humboldt.—The Canada, brings intelligence of the death, at Berlin, of Baron Alexander Von Humboldt, in many respects the most remarkable man the world has ever known. He died on the 6th of May, and was, we believe, in the 90th year of his age, and was still laboring on "*Cosmos*" within a few weeks of his decease. Traveler, author, philosopher, the scientific world heaped all the honors in its gift upon him in his life, and laments in his death the end of its most illustrious member.

"He'er in those chambers where the mighty rest
Since their foundation came a nobler guest."

THE BROOKS.

What page ope the brooks to the bright spring sun,
As glancing and dancing and sparkling they run,
And swift water-beetles and flies dart and play,
Skimming their surface the livelong spring day?
A page from a hymn-book—not music alone,
But a hymn, words and music, whose every tone,
As gurgling, and purling, and prattling along,
Each clear brook still murmurs its own sweet song,
Tells that as winter, its storms and its rain,
So to the good, from their Father's kind love,
Shall fresh life spring eternal in heavens above.

ALL ARE GOOD.

There is good in Spring's trees, with their light green tongues,
In the murmuring streams, book of sweet spring songs;
And good in the sermons of rocks, dark and tall:
Oh, good, good are each. Did not God make them all?

Tenterden, (England.) Jane Abbey.

LIVE BRAVELY.

The world is half darkened with crosses
Whose burdens are weighing them down;
They croak of their stars and ill usage,
And grope in the ditch for a crown.
Why talk to the wind of thy fortune,
Or clutch at distinction and gold?
If thou canst not reach high on the ladder,
Thou canst steady its base by thy hold.

For the flower, though hid in the corner,
Will as faultlessly finish its bloom,
Will reach for a sparkle of sunshine,
That clouds have not dared to consume.
And wouldst thou be less than a flower—
With thought, and a brain, and a hand?
Will wait for the dribblets of fortune,
When there's something that these may command?

There is food to be won from the furrow,
And forests that wait to be hewn,
There is marble untouched by the chisel!
Days that break on the forehead of June.
Will you let the plow rust in the furrow—
Unbuilded a home or a hall?
Nor bid the stones wake from their silence—
And fret, as if fretting were all?

Go, learn of the blossom and ant-hill;
There's something thy labor most give,
Light the beacon that pierces the tempest,
Strike the clod from thy footing, and live.
Live—not trail with thy face in the dross heap,
In the track of the brainless and proud,
Lift the ceremonts away from thy manhood,
Thou'rt rubbing the dead of a shroud.

There are words and pens to be wielded,
There are thoughts that must die if unsaid,
Wouldst thou saunter and pine amid roses,
Or sepulchre dreams that are dead?
No, drag thy hope to the pyre,
Dreams dead from the ashes will rise,
Look not down upon earth for its shadow—
There is sunlight for thee in the skies.

Lord Clarendon, in a late parliamentary speech a reply to Lord Malmesbury, gave an admirably epigrammatic description of the question at issue in Europe. "This," said he, "is the real case: One despotic power (Russia) concurs with a more despotic power (France) in endeavoring to induce a still more despotic power (Austria) to"—do what "Give freedom and liberal institutions to Italy!"

The old English pearmain apple tree on the Charter Oak place at Hartford is now in blossom. It was brought to Hartford in 1638, eighteen years after the arrival of the May Flower, and is therefore 202 years old.

Newspaper in China.—The *North China Herald* states that a newspaper published at Shanghai, in Chinese, by the Missionaries, has attained a circulation of 700. The people buy it week by week, paying cash, and the purchaser reads it aloud.

Steps are being taken for a National Political Convention of the colored men of the United States. The convention is to be held at Boston on the 1st day of August next.

Dr. Adam Clark, who had a strong aversion to pork, was called upon to say grace at a dinner where the principle dish was roast pig. He is reported to have said: "O! Lord, if Thou canst bless under the Gospel what Thou didst curse under the law, bless the pig."

LOCAL AGENTS FOR THE ANTI-SLAVERY BUGLE.

Mrs. M. C. K. Arter, Salineville, Ohio.
Mrs. C. L. Morgan, Sylvester, Green Co., Wis.
Phebe T. Merritt, Ionia, Michigan.
Samuel Hayball, Adrian, Michigan,
Harriet Fuller, Livonia "
Isaac N. Hedden, Plymouth, "
Samuel D. Moore, Ypsilanti, "
John D. Zimmerman, Union City, Michigan.
Tho's Fox, McKoy Grove, "
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Wm. Hopkins, Freemont, "
Elizabeth Morse, Angola, "
Henry Bowman, Johnstown, Barry Co. Mich.
Daniel Earle, Newton Falls, Ohio.

George W. Manley,
AMBROTYPE
AND PHOTOGRAPH ARTIST,
SCHILLINGS' BLOCK, MAIN STREET,
SALEM, OHIO.
Salem, June 23, 1858.

VARIETY AND NOTION STORE!!
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E. E. Barr, Having just returned from the East, respectfully invites the attention of the Ladies and public in general to her large and carefully selected Stock of Notions and
WHITE GOODS!!
Consisting of all kinds of Fine Muslins, Hosiery, Gloves, Embroidery, Gents' and Ladies' Collars, Flouncings, Edgings and Insertings, Infants' Waists, Porte Monnaies, Buck Purses, Kid Gloves, Belt Clasps, Ribbon Slides, Coral Beads, Cornelian Crosses, Fans, Wristlets, and Notions of all kinds.
Thankful for past favors, we solicit a share of public patronage. The Goods have been selected with much care, and a desire to please. Remember the place—*TWO DOORS WEST of M'MILLAN'S BOOK-STORE, SALEM, OHIO.*
April 30–tf.

MRS. CHURCH,
Botanic Medicine,
HIGH STREET, SALEM, OHIO.

JAMES SMILEY, M. D.
Office and Residence four doors West of WINNERY & FIRESTONE'S DRUG STORE, South side of Main Street, Salem, Ohio.
Salem, July 31st. 1858.

DR. RUSH,
HOMOEOPATHIST.
Office three doors West of the Wilson House.
WOULD respectfully inform the citizens of Salem and vicinity, that he now occupies the Office recently vacated by E. G. Painter, M. D., where he may be found ready to attend to calls in his profession.
Salem, June 5th. 1858.–6m.

SPRING OF 1859.
J. & L. Schilling
Are now in receipt of their
FIRST LARGE STOCK OF
SPRING & SUMMER
GOODS!
Amongst which may be found the GREATEST BARGAINS ever offered in Eastern Ohio. Our Stock comprises a Large and Varied Assortment of
LADIES' DRESS GOODS!!
Black and Fancy Dress Silks, Paris Style Mantillas, Embroideries, New Spring Bonnets and Bonnet Ribbons, a General Stock of Notions, Ladies' and Children's Shoes, Carpets, Men's and Boys' Wear, a Heavy Stock of Staple Dry Goods, Queensware, Wall and Window Paper, *GROCERIES, &c., &c.*
We deem it unnecessary to further enumerate, but will add that our Stock, in all its various branches, is full, and at *prices defying either home or foreign competition.* Thankful for past favors, and feeling assured that our New Stock will open up to your entire satisfaction, we solicit an early call.
Yours, Respectfully,
J. & L. SCHILLING.
Cheap Corner, Salem, O., April 9, 1859.

Pick-Pockets Defeated,
—OR—
PATENT MONEY SAFE,
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PORTE MONNAIES or POCKET BOOKS.
A PERFECT PROTECTION against accidental loss or pick-pockets. 25 cents will buy this ingenious little article, or $1.00 an elegant Pocket Book with one attached, post paid.
DICKINSON & BATE, *Patentees,*
Hudson, Michigan.
Jan, 29, 1859.–tf.

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Editor and Proprietor

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Salem, 24, 1857.

BLANK DEEDS, Mortgages, Judgment Notes, Executions and Summons for sale at this Office.

"ALL THE YEAR ROUND."
DICKENS' NEW WEEKLY.

We have the pleasure of announcing that we have entered into arrangement with CHARLES DICKENS, for the issue of his new publication entitled "ALL THE YEAR ROUND," each week, in New York simultaneously with its issue in London, plates being taken from the English publication for that purpose. The first number will appear in London and New York on Wednesday, May 4th, and will contain the commencement of a new story by CHARLES DICKENS, to be continued from week to week during about eight months.

Thus it will be seen that American readers of "ALL THE YEAR ROUND," will obtain the stories and other contributions of Mr. DICKENS, and the staff of writers associated with him, embracing an array of distinguished talent with which no other publication can compare, several weeks in advance of their reaching this country through ordinary sources, and at the same time they are given to the public in London.

We will state that this arrangement has been consummated by the payment of a large sum of money to Mr. Dickens, yet the extraordinary interest which the announcement of the publication has excited in literary circles, the assurance which Mr. Dickens has given that he shall devote to it all his best energies and the appearance of a new story from his pen, cannot fail to command for it at once a large circulation.

The following announcement from Mr. Dickens, will convey an idea of the character and aims of the work:

ADDRESS.

Nine years of *Household Words* are the best assurance that can be offered to the public of the spirit and objects of "ALL THE YEAR ROUND."

In transferring myself, and my strongest energies, from the publication that is about to be discontinued, to the publication that is about to begin, I have the happiness of taking with me that staff of writers with whom I have labored, and all the literary business co-operation that can make my work a pleasure. In some important respects, I am now free greatly to advance on past arrangements. Those I leave to testify for themselves in due course.

That fusion of the graces of the imagination with the realities of life, which is vital to the welfare of any community, and for which I have striven from week to week as honestly as I could during the last nine years, will continue to be striven for, "all the year round." The old weekly cares and duties become things of the Past, merely to be assumed, with an increased love for them and brighter hopes springing out of them, in the Present and the Future.

I look, and plan, for a very much wider circle of readers, and yet again for a steadily expanding circle of readers in the projects I hope to carry through "all the year round." And I feel confident that this expectation will be realized, if it deserves realization.

The task of my new journal is set, and it will steadily try to work the task out. Its pages shall show to good purpose their motto is remembered in them, and with how much of fidelity and earnestness they tell.

THE STORY OF OUR LIVES FROM YEAR TO YEAR.
CHARLES DICKENS.

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J. M'MILLAN.
Salem, Ohio, October 30th, 1858.

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